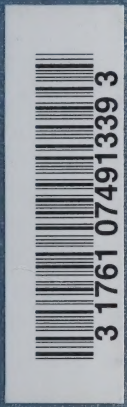
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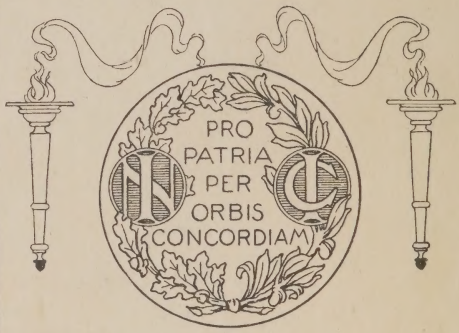

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SAMUEL A. B. MERCER, General Editor

TUTANKHAMEN AND EGYPTOLOGY

TUTANKHAMEN ON HIS THRONE, AND HUY,
VICEROY OF KUSH

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TUTANKHAMEN AND EGYPTOLOGY

By

SAMUEL A. B. MERCER, Ph.D., D.D.

Professor of Semitic Languages and Egyptology and Dean of Divinity in Trinity College, Toronto; Rector of the Society of Oriental Research, and Editor of its Journal; Editor of the Anglican Theological Review

With Illustrations by

ORVILLE E. WATSON, D.D.

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TO

MRS. FRANCIS T. A. JUNKIN

LOVER OF EGYPT AND PATRON OF EGYPTIAN LEARNING

THIS LITTLE BOOK

IS RESPECTFULLY DEDICATED

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PREFACE

At the present moment Egypt and things Egyptian are very popular. In the past Egypt has fascinated two groups of people, first, those few students and scholars who have devoted their life, or the spare moments thereof, to the task of trying to penetrate that fascinating culture and civilization that had its home and abode on the banks of the Nile; and secondly, those travellers who have been fortunate enough to visit Egypt, and to come under her magic spell.

Today Egypt has become a household word. She has become exceedingly popular through the epoch-making discovery of Lord Carnarvon and Howard Carter. She deserves this popularity, for there is no civilization more ancient and interesting than hers, and there is no land more mystic, romantic, and grand than Egypt.

The tomb of Tutankhamen will probably be reopened soon, if it has not already been reopened. His sarcophagus will be examined and opened. There will be another great wave of interest in Egypt, an interest which will last for a good many years and which will be most intense ac-

cording as the wonders of the tomb are revealed, examined, and published.

It is the purpose of the author of this little book to place into the hands of the general reader a brief and simple account of the first period of the excavation of Tutankhamen's tomb, and a résumé of Egyptian history up to and including the reign of Tutankhamen. He has also thought it useful to collect into one chapter a translation of every extant ancient Egyptian inscription which has to do with Tutankhamen. This furnishes the student with all that, at present, is known about Tutankhamen. Chapter four has been written for the sake of those who are interested in Egypt primarily from a Biblical point of view—and there are many such. The rest of the book has been designed to give the general reader a means of understanding what he may want to read, in the course of the next few years, about Egypt and Egyptian archaeology—how the ancient Egyptian language was deciphered, how that vast civilization has been reconstructed, and what was the nature of Egyptian literature, art, culture, and religion.

Practical considerations led to the introduction into the book of a list of technical terms which will be used now and then in dispatches and newspaper reports about excavations in Egypt, and about the tomb of Tutankhamen.

A chapter containing a chronological table and a list of useful literature on Egypt has been

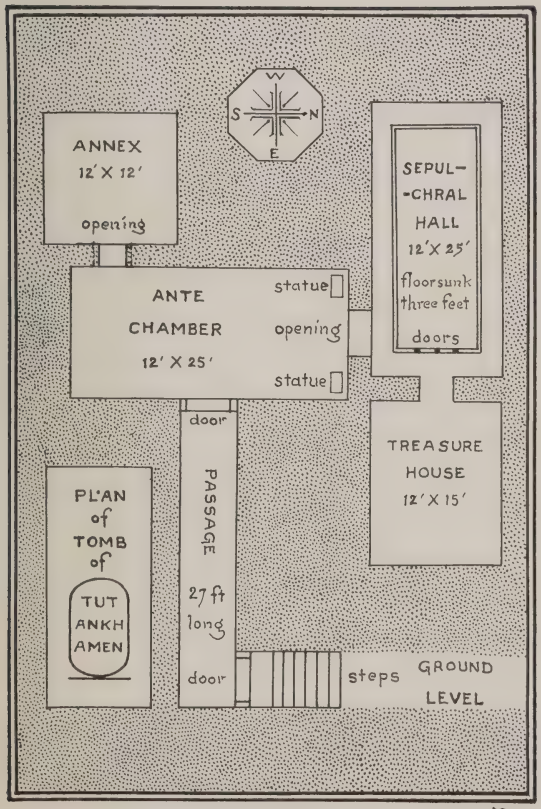
added for the benefit of the serious student, who may desire to read further and know more about Egypt, the land of magic and mystery, of art and literature, of culture and religion, of wonder and ever-abiding interest.

This little book has been written, not for experts, but for the general reader. The expert will note many gaps, of which the author is all too conscious, but though brief and sketchy, the author has aimed at accuracy, and he will feel himself amply repaid if he is successful in leading others to a still deeper interest in Egypt and Egyptology.

It remains only to thank my friend and colleague, Dr. Orville E. Watson, for his kindness in preparing the excellent drawings from which the plates of this book have been made.

Samuel A. B. Mercer.

Bexley Hall, Gambier, Ohio,
July 30, 1923.



PLAN OF TUTANKHAMEN'S TOMB

CHAPTER I

THE RECENT EXCAVATIONS IN EGYPT

Just below the tomb of Rameses VI in the Valley of the Tombs of the Kings, on the 29th of November, 1922, there took place one of the most momentous events in the history of all archaeology—an event which has kindled the imagination of the world, which has made the strange name of an ancient Egyptian king a household word in every civilized country, and which has done more to quicken popular interest in the history of the past than any other event in the whole realm of scientific research.

Egypt has always appealed to the imagination of thinking men. She has always been the land of mystery and wonder. Her transparent atmosphere, her brilliant skies, her shining moon, her shimmering stars, illuminating pyramids, palaces, and temples of fabulous wealth, of grand dimensions, and of unparalleled artistic skill and architectural grandeur, have made her the land of dreams and romance. He is dead indeed who has ever seen Egypt and has not felt her charms.

Added to her natural attractions she can boast of a civilization as ancient as the oldest and more brilliant than any. For over a hundred years men of patience, learning, and idealism have been bringing to light and reconstructing the wonders of Egypt's brilliant past. Masterpieces of sculpture and painting, of engineering and architecture, of commerce and law, of literature and philosophy, of ethics and religion have one by one been recovered from the tombs and temples, the palaces and pyramids, of ancient Egypt. There is no living man, with any human interest whatever, who can fail to feel the thrill of Egypt's fascination, and who cannot find some personal contact with her mighty past.

For many years a young English nobleman, a man of leisure and letters, came under the spell of Egyptian archaeology. Lord Carnarvon was born on June 26, 1866, of illustrious ancestry. He was educated at Eton and at Trinity College, Cambridge. In 1906 he became intensely interested in Egyptian civilization, and went to Egypt, with the purpose of devoting a portion of his life to archaeological research. In 1912 he published a large and beautiful volume giving a full and scientific account of his *Five Years' Exploration at Thebes.* But while many interesting finds of a minor nature were made, nothing epoch-making was accomplished. Then came a short period in which Carnarvon, as well as others, wondered whether Thebes had anything

further of first-rate importance to give up. However, Carnarvon could not entirely abandon his search at Thebes for something worth while. Nor did his persistence go unrewarded. For eight long years he, and his companion, Howard Carter, kept digging in a large triangular space, whence they must have moved close on 100,000 tons of debris, until on November 5, 1922, their labours were rewarded by the discovery of that about which all the world has been reading and thinking for many months. Lord Carnarvon lived to see his labours crowned with success, although his death on April 5, 1923, has robbed him of what will probably be a unique event in Egyptian archaeology, namely, the opening of Tutankhamen's sarcophagus in the autumn, the first time that the tomb of a pharaoh will have been found practically undisturbed.

Lord Carnarvon's chief assistant and manager of works was Howard Carter. They were ably assisted in their work, after the discovery of the tomb, by Mr. Burton, as photographer, of the Metropolitan Museum of Art, in New York; by Mr. Mace, as chemist, assistant director of the Metropolitan Museum of Art; and by Mr. Lucas, director of the Egyptian government's laboratories.

At the edge of civilization on the west bank of the Nile, extending five miles in length and a quarter of a mile in depth, lies the necropolis of ancient Thebes, the far-famed capital of ancient

Egypt. Limestone cliffs, which at certain points reach a height of five hundred feet, are honeycombed with plundered tombs. At the northern end of this region lies the Valley of the Kings, called by the natives, the *Biben el Moluk*. This valley is approached by a long winding road, running between the rocks and rugged hills of the Lybian desert. A motor ride of about twenty to twenty-five minutes takes the visitor from Luxor to the heart of the Valley. Here lay buried twenty-nine of Egypt's greatest sovereigns, of whom tombs of twenty-six have already been found. Here the new tomb, the *bab gedid,* that of Tutankhamen, was found.

This may seem to have been a strange place for a royal cemetery. But the Egyptians had learned by sad experience to conceal as thoroughly as possible the burial places of their illustrious dead, for in the earliest times tomb-robbers, treasure-seekers, plied their gruesome trade. Consequently at an early date in Egyptian history there came into being a fresh mode of concealing burials in a remote valley, in tombs, cut into sides of the hills, covered with rock chips, and made to look like natural surface.

It was here in November, 1922, that Lord Carnarvon made his great discovery. During the following months Carnarvon and his companions worked feverishly at their great task. The world was thrilled. The *London Times* and the *Illustrated London News* broadcasted in word and pic-

ture the successive steps in the great drama of excavation and recovery according as the work proceeded. Finally, in March the tomb was again closed to await its reopening in the autumn, in order to allow time for preserving, photographing, copying, and drawing what already had been taken out of the chambers of the tomb. No official report has yet been made, and the world awaits impatiently the reopening in the autumn, and the recovery of the royal mummy. This will be the climax of one of the greatest of all archaeological triumphs.

Little did the workmen guess, in the early days of November, when they were engaged in the digging of a pit not far from the entrance of the tomb of Rameses VI, that, when the debris was cleared away, they would be face to face with the sealed door that led to Tutankhamen's tomb. But such was the case. Soon the outer sealed door was opened and a passage was discovered, which was rough and dark, sloping downward, a distance of about twenty-seven feet. Here a second sealed door was encountered. In time this door yielded, and the sight which met the eyes of the excavators was most brilliant. Here was an oblong chamber, about twenty-five by twelve feet, with walls of solid rock, some twelve feet high, painted a light pink, and half filled with objects of untold wealth. Previously, pictures taken from the walls of tombs, temples, palaces, and papyri made us aware of the rich-

ness of Egyptian furniture and regalia, but never before has human eye been privileged to see some of these great objects of artistic creation until the opening of these royal burial chambers. These pictures have now been made to live, and we have a new revelation of ancient art and technical skill.

Flanking the long wall of this chamber, opposite its entrance, there were seen three strange beds or couches, each supported by a pair of long-bodied animals of carved and gilded wood. The first couch, reckoning from the left, is supported by two typhons, gilded, and standing five feet high. They have long, curling, pink-coloured ivory tongues. These typhons are mythological monsters, half hippopotamus and half crocodile, with cats' legs and feet, and represent Tauet, the hippopotamus goddess, the divine midwife. The next bed is supported by two Hathor cows, with clover-leaf patterns of ebony upon their gilt bodies. The third is supported by two gilded lions, which represent Horus in the form of a lion. Each bed has inlaid foot-rails and gilded sides. Similar couches to these were sent by the King of Babylonia to Amenophis III, and the bronze jointings of these couches point to Babylonia as their possible origin.

Near the couches were two beautifully carved and decorated bedsteads, and several inlaid caskets containing rings, faience necklaces, robes, arrows, staffs, and maces.

Looking southwest in this antechamber, the chief objects to be noted are: A royal ornamental stool in wood, painted white, with the lotus and lily bound together, symbolizing the union of Upper and Lower Egypt; a group of alabaster jars; a painted wooden mannikin, or model of Tutankhamen, which, when photographed in a group of modern natives of Egypt, might easily be mistaken for a human being; four chariots, made of gilded wood, inlaid with semi-precious stones, and onamented with coloured glass, with goldwork bosses and bindings. The floor and body of each are made of hide and leopard skin. The wheels are sheathed with gold-leaf, and bound with gold ornamental bands.

Looking westward were to be seen a long wooden box, containing the undergarments of the king, some of which are in woven tapestry fabric, walking-sticks, staffs, bows and arrows, an ivory-handle whip covered with hieroglyphics and embellished with gold, and a royal mace. The box is of ebony, inlaid with ivory and bronze. There were numerous boxes containing mummified meat, game, venison, and fowl; a painted red box containing jewelry and ornaments; a papyrus rush-work stool; the king's faldstool of ebony and ivory, with feet inlaid and carved to represent duck's heads, with bands of gold and basket-weave pattern, the supports of which are bolted with gold rivets, and the seat inlaid with ivory representing leopard's skin, with tail hanging

down on one side. This stool is unique in its design, beauty, and richness. There are four alabaster unguent vases of unique type and beauty, flanked with open-work lotus and lily device, signifying the union of the "two lands," decorated with the *renpet-hen,* "a hundred thousand years," and with cartouches of the king's two names; a semi-circular veneered box, having minute details of inlaid ivory, containing fabric and other articles; two sistra, which still give a musical note when struck; a magnificently painted chair of ebony and ivory, the back of which is carved and embellished with two figures of Tutankhamen and his queen, both bearing their Aten names, namely, Tutankhaten and Ankhsenpaaten, and with two figures in solid gold of the hawk-headed Horus, with two-winged sun disks above them. The seat is attached to the frame by bands of solid gold. There was also a wooden box containing a gold and silver scarab, silver boomerangs, a bronze snake inlaid with gold, and a libation vase bearing a protocol of the king.

Looking north the first things to be noted were two life-size figures of King Tutankhamen, probably portraits of the king himself, standing before the sealed door of the second chamber of the tomb. The figures are identical, each holding a staff and mace of gold. On the brow is the crown of Egypt in bronze and crushed gold, with the royal uraeus or cobra, and around the neck is a gold collar, symbol of royalty. Each is clad in

the *shenti* or stiff skirt. The next object of importance is a beautifully decorated casket, in which were found the king's ceremonial robes; his leather sandals, superior in beauty of design and workmanship, with straps of tiny flowers, ornamented with gold in the form of flowers, with thongs of gold plaques, and decorated with ducks' heads of gold; a gilded headrest, like those used in Japan today; and a black amber necklace, with pendants of coloured glaze, representing flowers, petals, fruits, and palm leaves. The casket has a vaulted lid, and is decorated with scenes representing the king and his courtiers, hunting lions, antelopes, and other animals. On its two sides are battle scenes of the king against his African and Asiatic enemies, and on its ends are symbolical scenes representing the king trampling on his enemies, and two cartouches giving the nomen (Kheperunebra) and the prenomen (Tutankhamen) of the king. There was also a funeral garland of flowers, completely preserved, a framework of palm leaves being used for a support just as in a modern bouquet. Above the lion-couch was an ornamental stand with a candlestick, the first ever found in an Egyptian tomb. Beneath the couch was a magnificent casket inlaid with ivory and ebony, besides many other objects of artistic beauty. Among these latter are: A box of papyrus rushwork, perhaps for the queen's toilet articles, with nine compartments, and double lid, quite unique in its design; ornamental

faience rings bearing the king's name; a buckle in the form of a leopard's head from the *sem*-priest's robe; a *sem*-priest's robe of leopard skin, with leopard head; a gold scarab-buckle on the king's robe of woven tapestry fabric, with the royal name inlaid in lapis lazuli, turquoise, carnelian, and gold, unique in the annals of Egyptian archaeology; a small but interesting *ushabtiu* image of Tutankhamen, represented as Osiris, with folded arms, and a small silver uraeus on his forehead. This is said to be one of the finest *ushabtiu* ever found. On the right of this little figure was a *naos* or shrine, made of wood, and covered with heavy sheet-gold. The panels of the folding doors are embossed with scenes representing the domestic life of the king and queen. There was also found the hood and tippet of a child, made of fine linen and sewn with sequins of pure gold. The first ancient glove ever found in Egypt was discovered in this chamber. It probably belonged to Tutankhamen as a baby.

In examining the first chamber, it was found that back of the typhon-couch there was a hole which revealed another chamber. This hole had been made by ancient Egyptian tomb-robbers. The doorway had been broken through, and it, as well as the two outer doors closed again and resealed. In fact tomb-robbing was common in ancient Egypt. For example, in the Amherst collection, there is a papyrus of the reign of Rameses IX, reporting the trial of eight men who

were accused of plundering the tomb of King Sebekemsaf of the Thirteenth Dynasty. They confessed in the following words: "We opened the coffins and their wrappings, which were on them, and we found the noble mummy of the king. There were two swords and many amulets, and necklaces of gold on his neck. His head was covered with gold. We tore off the gold that we found on the noble mummy of this god (i.e., the king). We found the royal wife also. We tore off all that we found from her mummy likewise, and we set fire to their wrappings. We took their furniture of gold, silver, and copper vases, which we found with them." There is also a papyrus (one of the Mayer papyri) which tells about the plundering of the tomb of Rameses VI, close by that of Tutankhamen.

This second chamber, called the annex, was seen to be crowded from wall to wall with gilded beds, exquisite boxes, alabaster vases, etc., in great confusion.

No attempt was made to enter this second room until all in the first chamber had been thoroughly examined, counted, catalogued, and recorded. This was not finished until about the middle of February, 1923. The breach was meanwhile boarded up.

On February 16th, the door which was believed to lead to the sepulchre chamber of the king was cleared away. The explorers were now face to face with an immense gilded shrine or canopy, or

outer covering of a series of shrines, built of wood, crusted with gold and inlaid with symbols in blue faience. The roof is constructed in the usual sloping manner, on the sides of which winds a cobra, with the wings of a vulture spread out towards the cartouch of Tutankhamen. Below a moulding surmounts an elaborate strip of hieroglyphics, which reads: "Speech by all the gods. It is the king, the lord of the two lands, Kheperu-neb-Ra, son of Ra." Down the corner support runs an inscription, which reads: "Speech by Nephthys. It is the king, the lord of the two lands, Kheperu-neb-Ra, son of Ra, Tut-ankh-Amen, ruler of Hermonthis, given life like Ra, eternally." Four layers of alternate *dad* and *thet* symbols, familiar funeral emblems, fill the whole surface, between which the next layer of shrines may be seen. On the second layer, perhaps opposite the face of the mummy, within the inner shrine, appear the sacred "eye" symbols, through which the king might look out upon the world from the darkness of his tomb.

This shrine, or series of shrines, almost entirely fills a room, which is twenty-five by twelve feet. The narrow passage way and the mural decoration of the walls of the chamber, which the shrine so nearly fills, may be seen at the right, beyond which another doorway opens into a fourth room, stored with rows of large and beautiful boxes, sealed caskets, and jewel cases, more chariots, canopic vases, two royal statues, figures of a

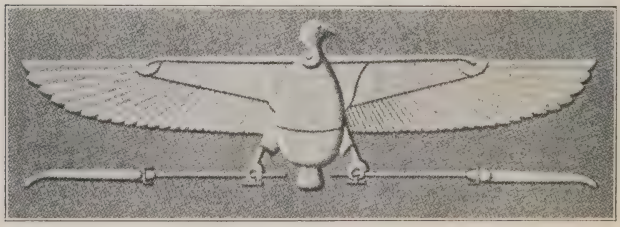
black jackal and a black-horned gilded bull's head, a model of a Nile boat and a smaller gilt shrine. There is also a second jeweled canopy, bearing the name of Tutankhamen, containing a richly-painted mummy-case. The case is locked. Another sarcophagus of pink granite is there, but it has not been opened.

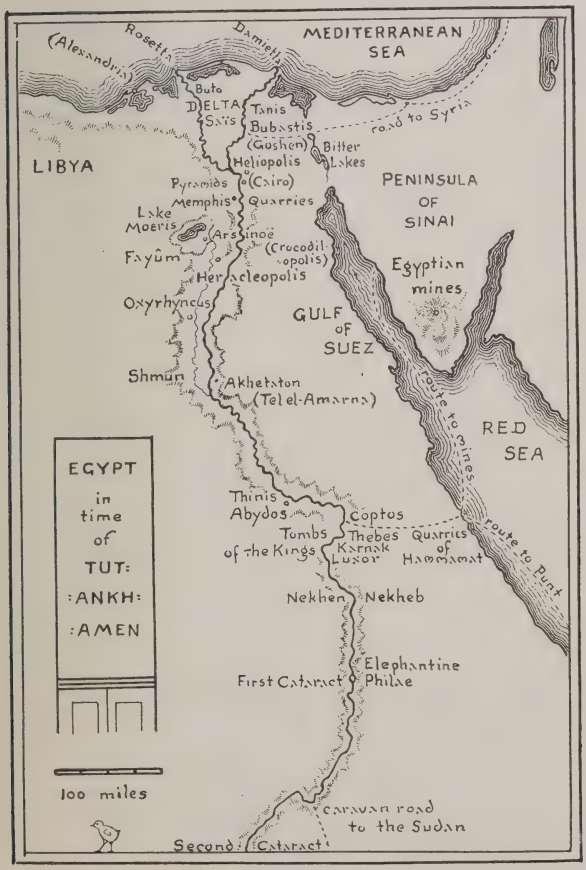
Thus the tomb of Tutankhamen contains four rooms; the ante-chamber, in which more than a hundred major articles have been found; the chamber, called the annex, viewed through a hole, filled with marvellous things; the mortuary chamber, containing the canopied tabernacles, which have only been glanced at; and the room which has been called the treasure house, opening out of the mortuary chamber. The first chamber has been cleared. No one has as yet been in the second, or annex. The fourth has been casually examined. The third probably contains the body of Tutankhamen.

After a conference and due deliberation, about the end of March it was decided to close the whole tomb. Accordingly the entrance to the ante-chamber was closed with an air-tight iron door. The long passage and shaft or pit, leading to the tomb, were blocked with rails and boards, and filled with sand and limestone and guards were stationed at the entrance to keep watch over the tomb until autumn, when it is expected that the tomb will again be opened and the greatest ob-

ject of all will be found, namely, the body of the pharaoh.

The objects so far discovered in Tutankhamen's tomb have never before been equalled in richness, and very rarely excelled in beauty of design and workmanship. They have called forth the wonder and admiration of the world. But with all their value and artistic worth they have not added one word to our historical knowledge of ancient Egypt. Not an inscription of any value has been found, not a single papyrus has come to light. With all the magnificence of Tutankhamen's tomb, our knowledge of Egypt will not be greatly enhanced unless there yet comes to light, with the reopening of the tomb, some papyrus or inscription of historical or literary value. Therefore, all lovers of the mighty and venerable history of Egypt's glorious past look forward with hope that Tutankhamen's tomb may add to our knowledge of Egypt's history as well as to that of her arts and crafts.

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Rosetta
Damietta
(Alexandria)
Buto
DELTA
Tanis
Sais
Bubastis
road to Syria
(Goshen)
Bitter Lakes
Heliopolis
LIBYA
Pyramids
(Cairo)
PENINSULA OF SINAI
Memphis
Quarries
Lake Moeris
Arsinoë
(Crocodilopolis)
Fayûm
Heracleopolis
Egyptian mines
Oxyrhyncus
GULF of SUEZ
Shmûn
Akhetaton
(Tel el-Amarna)
route to mines
RED SEA
EGYPT in time of TUT: :ANKH: :AMEN
Thinis
Abydos
Coptos
Thebes
Quarries of Hammamat
Tombs of the Kings
Karnak
Luxor
route to Punt
Nekhen
Nekheb
Elephantine
First Cataract
Philae
100 miles
caravan road to the Sudan
Second Cataract

CHAPTER II

TUTANKHAMEN AND EGYPTIAN HISTORY

Now that we have become interested in the story of the recent excavations in Egypt, and have formed an idea of the nature, beauty, and magnificence of many of the articles found in Tutankhamen's tomb, it seems reasonable, in order that we may appreciate Tutankhamen and his times, that we should give in brief outline a résumé of Egyptian history from the beginning, and especially of the Eighteenth Dynasty, the period to which Tutankhamen's reign belongs.

Egyptian culture and civilization are so bound up with the land of Egypt, so coloured and permeated by its spirit that a few words should first be said about the country called Egypt. For, after all, mere physical beauty has very little lasting influence upon the lives of men. Nature makes its most telling appeal through the medium of its association with human lives and hearts and souls. It is that which differentiates between the appeal of our vast and silent West, and the appeal of Flanders Fields, of

Waterloo, of Bunker Hill, of Mars Hill, of the Olivet, of Babylon, of Thebes. Nature has her appeal because of her valleys of weeping and her mountains of transfiguration—because men have lived and loved and suffered and died, and she has heard and felt, and has been saturated and coloured by their life and spirit. And so, the land of Egypt is interesting because of the mighty people who drew their life from it and lived their life in it. The Land of Egypt is interesting because of itself:

> "Each gray old rock a grand historic thing,
> Each bright wave boasting it has borne a king,
> Undying foot-prints on each sandy beach,
> Each bright wave vocal with heroic speech."

Many, many years ago it was said that "Egypt is the gift of the Nile." Nor can one think about Egypt without first thinking of the Nile. In drawing a map of Egypt the first thing one does is to draw the Nile, that strange and mystic river, which, before the days of modern barrages, seemed so personal, at times so fickle, and at times so rich and generous. No wonder it was personified and deified by the Egyptians themselves! It begins its course away down—or rather "up," according to the Egyptian mode of expression—in the heart of Africa, but not until it reaches Assuan should it be spoken of as the Egyptian Nile, for Egypt is the Nile valley between Assuan and the sea.

Egypt consists of two districts, called Upper

and Lower Egypt, or the Valley and the Delta. Upper Egypt extends from Assuan to modern Cairo, and Lower Egypt is coterminous with the Delta, which has a depth of about one hundred miles and a sea-front of about a hundred and fifty-five miles. The Delta is so-called because that region has practically the shape of the Greek letter Delta, with its apex at Cairo and its base on the Mediterranean. Upper Egypt consists of a long narrow strip of land on each side of the Nile from Assuan to Cairo.

Modern research in Egypt has shown that the country was inhabited by man in paleolithic and neolithic times, and that pottery-making appeared in Egypt long before the dynastic period, i.e., about 3400 B.C., and even then it appeared rather suddenly at a very high level of technical skill, extending all the way from Abydos to Hieraconpolis.

The early Egyptians were related to the Libyans, or North Africans, and East Africans. But at a very early period, an invasion of Semites stamped its character upon the language of the Egyptians, so that the earliest form of Egyptian, as we know it, is a mixed language, the bulk of the words being African, but the form of the language being Semitic.

Originally there were as many kingdoms in Egypt as there were cities, but gradually all these cities amalgamated into two kingdoms—the South and the North, or Upper and Lower Egypt.

Upper Egypt had its capital at Nekheb, modern El Kab, and Lower Egypt had its capital at Heliopolis. The standard or symbol of Upper Egypt was a lily plant, and the king wore a tall white crown. The standard or symbol of Lower Egypt was a bee, and the king wore a red crown.

Civilization in the Delta developed quite rapidly, and it seems that as early as 4241 B.C. the calendar year of 365 days was introduced.

BEGINNING OF THE DYNASTIES 3400-2980 B.C.

Under Menes, about 3400 B.C., the two kingdoms were united, and this marks the beginning of the so-called dynastic period. Manetho, a Greek historian, in the time of Ptolemy I, 305-285 B.C., divided the course of Egypt's history into dynasties. The first two dynasties with eighteen kings, lasted from 3400 to 2980 B.C. During this period Egypt was ruled from the city of Thinis near Abydos. The first really great epoch in Egyptian history began with the third dynasty, and lasted until 2475 B.C., and is called the period of the Old Kingdom.

THE OLD KINGDOM 2980-2475 B.C.

At the very beginning of the Old Kingdom, the capital was moved from Thinis to Memphis. The first outstanding figure in this period was that of Zoser, with whom the Third Dynasty arose. He it was who constructed the great "terraced pyramid," which reaches a height of 190 feet. His prime minister was the wise man Imhotep, who,

2500 years later, was deified as a god of medicine. At the close of the Third Dynasty Snefru was king (c. 2980-2900 B.C.), a pharaoh of great power, He constructed a fleet of forty ships and sent them in search of cedar wood from the Lebanon mountains. Khufu founded the Fourth Dynasty. He again was one of the giants of those days. He built as his tomb the Great Pyramid of Gizeh, whose square base covers an area of thirteen acres, and which reaches to a height of 481 feet. Khafre succeeded Khufu, and was the builder of the Sphinx. Other great men succeeded these, until the decline of the Old Kingdom, which began in the Sixth Dynasty. Between 2475 and 2160 B.C., including the Seventh to the Tenth Dynasties, nothing very important happened, so far as we can judge from the sources at our disposal.

The civilization of the Old Kingdom reached an exceedingly high level. Professor Perrot has said that the sculptors of the Old Kingdom "produced works which are not to be surpassed in their way by the greatest portraits of modern Europe." The architecture and literature belong to the noblest bequeathed by antiquity to the world.

THE MIDDLE KINGDOM 2160-1788

The Middle Kingdom was in some respects the finest period in Egyptian history. It was the great period of Egyptian literature, and of the

growth of the moral sense. Politically, it was Egypt's feudal age. The pharaoh, or king, governed his people through feudal lords, who collected for him and were rewarded according to their zeal. The Eleventh Dynasty covered about 160 years, during which period the North declined in power, resulting in the removal of the capital from Memphis to Thebes, in the South.

The first king of the Twelfth Dynasty (2000-1788 B.C.) was Amenemhet I, 2000-1970, in whose reign the feudal system was perfected and great prosperity resulted. One of the most important kings of this dynasty was Sesostris III, 1887-1849, who was a great builder of commerce, and in whose reign the oldest known drama was produced, and the earliest form of the Book of the Dead came into being. Literature was never more highly developed in Egypt than in the reign of Sesostris III—strophic poetry, philosophy, romances, and "messianic" prophecies arose, and were assiduously developed. The last great king of the Middle Kingdom was Amenemhet III, 1849-1801, in whose reign the feudal system came to an end. He was a great engineer, whose greatest work was the regulation of the Nile for the purpose of more successful irrigation. He built the Pyramid of Dahshur, the last of the great royal tombs, which stretch along the Nile for sixty-five miles.

Within one hundred and fifty years after the fall of the Twelfth Dynasty, sixty ephemeral

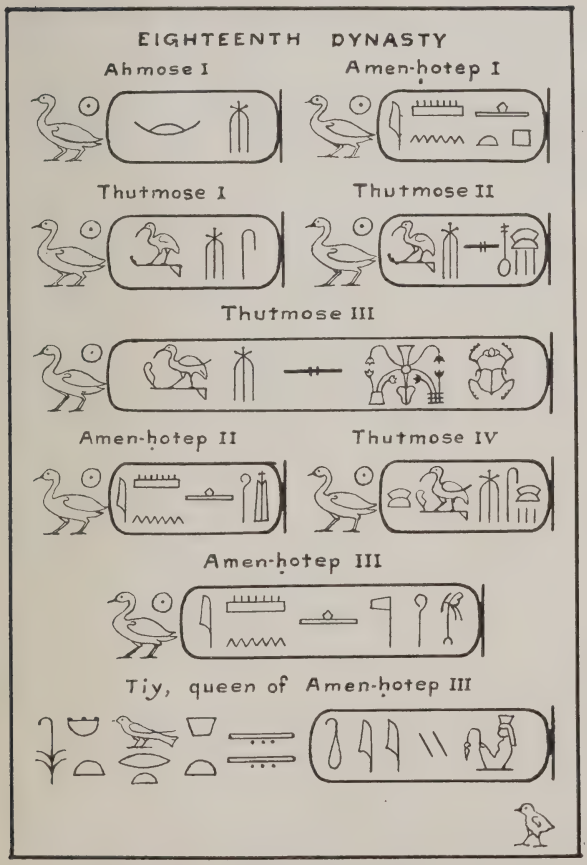
rulers governed Egypt from the city of Thebes. These formed the Thirteenth Dynasty.

THE THIRTEENTH TO THE SEVENTH DYNASTY, 1788-1580 B.C.

This was a period of great confusion. About 1677 B.C., just before the close of the Thirteenth Dynasty, there poured into the Delta from Asia a Semitic people. These intruders were called the Hyksos, who had, at an earlier date, consolidated into a nation in Syria, probably at Kadesh, and swooped down upon Egypt, just at a moment when Egypt was most vulnerable. They conquered the country and ruled it from Avaris, in the Delta, for about one hundred years. Finally Egypt recovered somewhat from her feebleness, and a long drawn-out war ensued which lasted until about the end of the Seventeenth Dynasty, when Ahmose I, king of Egypt in Thebes succeeded in driving the Hyksos from the land.

THE EMPIRE—FIRST PERIOD, 1580-1350 B.C.

"Necessity is the mother of invention" and Egypt, through her conflict with the Hyksos, became a military nation. Ahmose I, the first king of the Eighteenth Dynasty, expelled the Hyksos because he fought them with their own methods and weapons. But no sooner had Egypt got rid of the foreigner, than she reverted to what she loved so well—the cultivation of the arts of peace.



CARTOUCHES OF THE SOVEREIGNS OF THE EIGHTEENTH DYNASTY

During the reign of Ahmose the Book of the Dead took final form in its Theban recension. Tombs began now to be made in the limestone cliffs and not in pyramids. Ahmose's body was buried in one of these tombs, hundreds of feet in the heart of the solid cliff, and now it reposes in the Cairo museum.

It is to the Eighteenth Dynasty now under consideration that Tutankhamen belongs. He was the twelfth monarch of that dynasty.

The two immediate successors of Ahmose I, namely, Amenhotep I and Thutmose I consolidated the kingdom of Egypt into a vast empire, making Syria and Palestine a part of it. The next great monarch of Egypt was a queen, Hatshepsut, who was a lover of peace, and in whose reign one of the greatest and most beautiful temples in Egypt was built. She carried on extensive shipping operations, especially to the Land of Punt, and erected one of the great obelisks which are sometimes known by the name of Cleopatra's Needle. It still stands on the ruins of the great temple at Karnak. It is 97½ feet long, 8½ feet thick at the base, and weighs about 350 tons. It was carried by craft from the First Cataract to Thebes, a distance of about 150 miles.

Hatshepsut was succeeded by Thutmose III, who has been called "the Napoleon of Ancient Egypt." Thutmose III was a great warrior and carried on seventeen important campaigns in north Palestine and Syria, and established the

frontier of his empire on the Euphrates. He developed a great Egyptian fleet, as Hatshepsut had done, and extended his empire to the Fourth Cataract. He was likewise a great builder, and under him Egypt became very wealthy. He erected two obelisks at Karnak, one of which now stands in Central Park, New York City, and one on the Thames Embankment in London.

During the reign of Thutmose III, the kingdom of the Hittites was becoming very powerful, and they finally established themselves pretty firmly at Boghazköi in northern Syria. However, in a great battle at Megiddo, they were defeated by Thutmose III and became tributary to Egypt.

The empire was now at its height. Tribute was coming in abundantly from every corner of the vast empire. But this state of affairs lasted only during the reign of Thutmose III, for in the reign of his successor, Amenhotep II, revolt arose. However, things improved somewhat during the reign of the next king, Thutmose IV, who made a treaty with Babylon, and married Mutemua, daughter of the king of Mitanni, thus introducing into the royal family of Egypt a foreign element. He was a considerable builder, and erected the greatest of all the obelisks, which now stands before the Lateran in Rome. He was also a religious reformer for, during his reign, Amen, the great god of Thebes became identified with Ra of Heliopolis, and was called Amen-Ra.

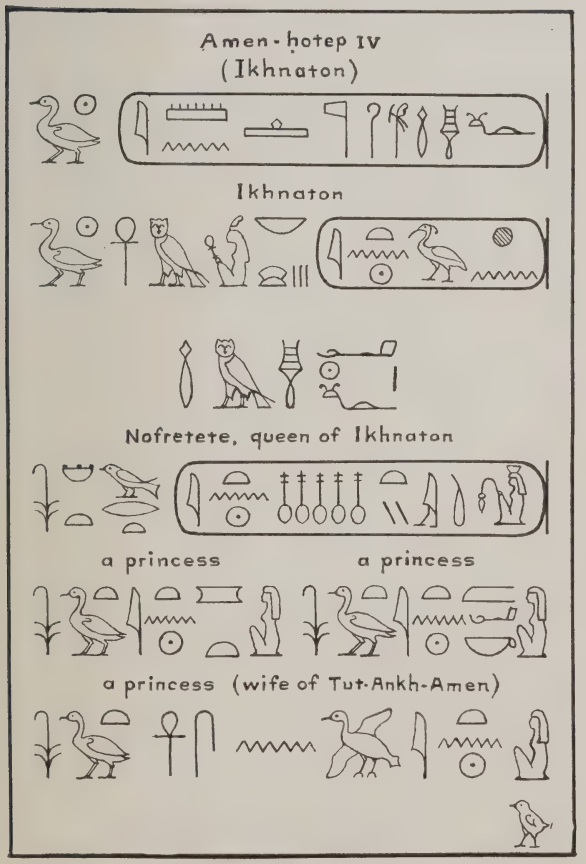
The son of Thutmose IV by Mutemua, and his

successor, was Amenhotep III. He, in turn, married Tiy, daughter of Yuaa and Tuau. Now Yuaa was probably a Syrian prince, whom Thutmose III brought to Egypt. However, Mutemua and Tuau were very powerful, at any rate, during the early years of the reign of Amenhotep III, and acted as his advisers. Amenhotep also married Gilukhipa, daughter of the king of Mitanni, and probably niece of Mutemua, mother of Amenhotep.

It was during the reign of Amenhotep III that the Tell el-Amarna correspondence began. Amenhotep was a great king—the last of the great pharaohs—and did much for the expansion of Egyptian trade. A new era of architecture arose during his reign, for it is to this reign that the Basilica form of temple can be traced. Sculpture, in some respects, was at its height. It was Ruskin who said that the two lions, one of Amenhotep III, and the other of Tutankhamen, now in the British Museum, are the finest embodiment of animal majesty that has survived to us from any ancient people.

In about the twenty-fifth year of the reign of Amenhotep III (1411-1375 B.C.) Tiy gave birth to the child—who later became Amenhotep IV or Ikhnaton (1375-1358 B.C.).

Amenhotep IV, like his father, married a foreign woman, a Mitannian princess, by name Tadukhepa, whose name was changed to Nefertiti as soon as she reached Egypt. Amenhotep IV



CARTOUCHES OF IKHNATON AND HIS FAMILY

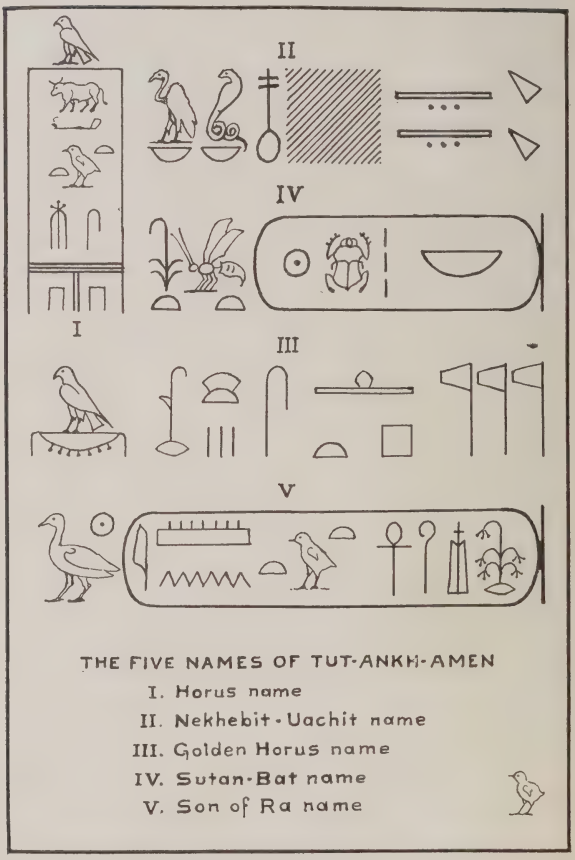
was probably only about eleven years of age when he came to the throne, his mother Tiy being virtual regent. Amenhotep was probably not more than fifteen years of age when he began his great religious reform. He was a strange, poetic soul, who took no interest in politics, but was entirely engrossed in religious and philosophical affairs. There are those who feel that he was neurotic. At any rate, he was abnormal not only physically but also temperamentally and mentally. He introduced, or at least gave expression to, what had probably already begun, a new art and a new religion. In art his desire was to be simple and realistic, and he, accordingly, broke with all canons of the past and struck out on new lines.

Religiously, he believed that it was not Amen-Ra who ought to be worshipped, but the power of the sun, or, as he called it, Aton. For was it not by the power of the sun that all things came into being, and is it not the power of the sun which sustains and gives life to all? It is hardly correct to ascribe what is ordinarily understood by Ethical Monotheism to Amenhotep IV, but that he brought about a new state of affairs in Egyptian religion no one can doubt. He attempted to destroy a belief in the old gods of Egypt, and to induce people to adopt the exclusive worship of the Sun-god. He accordingly changed his own name from Amenhotep, which means "Amen rests," to Ikhnaton, meaning "Glory of Aton." Further-

more, he forsook Thebes, the home of Amen-Ra, and built a new city farther down the river, which he named Akhetaton, meaning "Horizon of Aton," which is now called Amarna. Here he built beautiful palaces and introduced his splendidly philosophical and poetical worship of the Sun-god, under the name Aton. Here he taught his new doctrine, here there grew up a new school of art, and here he wrote, or caused to be written, his hymns and psalms in praise of Aton. He was only about nineteen years of age when he took up his residence in his new city, full of youth, and dreaming the dreams of the idealist. But the Egyptian people were not ready for his new teaching. It was too vague, too mystical, too new. And so immediately after the king's death, confusion and disturbance arose, and before long Ikhnaton and his doctrine were either forgotten or had become an object of derision and a thing of shameful sacrilege.

In his enthusiasm for his new faith, Ikhnaton had entirely forgotten his empire. The Habiri were making their way into Syria and Palestine. Egyptian governors of these countries were pleading to Egypt for assistance and defence. The Tell el-Amarna letters, discovered about thirty-five years ago, contain numerous royal letters dispatched by these governors to Ikhnaton for aid. But the pharaoh turned a deaf ear, and soon the Asiatic empire of Egypt ceased to be.

Ikhnaton's family life was ideal. He is often



CARTOUCHES OF TUTANKHAMEN

depicted in the bosom of his family with wife and children about him. He had three daughters. The second named Merytaton, married a man by name Sakere (or Semenkhkere), who probably was associated with Ikhnaton upon his throne shortly before the latter's death. Alone Sakere reigned perhaps about a year, when he was succeeded by a nobleman, who had married Ikhnaton's third daughter, Ankhsenpaaton, a girl of about twelve years of age. This man's name was Tutankhaton.

Tutankhaton was on the throne of his father-in-law only about a year when he was persuaded, or thought it expedient, to consider a change back from Akhetaton to Thebes. So soon as that was done, in order to show the dawning of a new day, or the reversion to the glorious days of the past, and to the worship of the mighty Amen-Ra of Thebes, he changed his name to Tutankhamen, and his wife's name to Ankhsenamen. Tutankhamen is the hero of our story, and this is the man whose tomb was opened last November and whose name has become better known to the civilized countries of the world than any other king, ancient or modern. Tutankhamen has kindled the imagination of the world, and in our next chapter we shall put in translated form all the literary material which the world, at the present time, possesses about this great character, and it will be found disappointingly meagre.

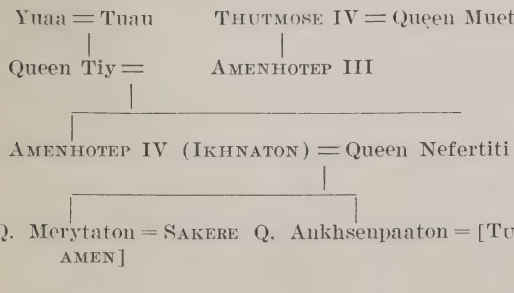
Meanwhile, there are a few other things that should be recorded here before passing on.

The next and last ruler of the Eighteenth Dynasty was Eye, who reigned perhaps three years. The dynasty evidently ended in confusion. At any rate, order was finally restored by the commander-in-chief of the Egyptian armies, a man called Harmhab, who married a royal princess and had himself recognized as king, and whose reign was the first of the Nineteenth Dynasty.

Thus came to an end one of the most brilliant periods in Egyptian history, the Eighteenth Dynasty 1580-1350 B.C., and in a wild and desolate valley, formed by a deep depression in the western desert, the bodies of these great sovereigns of Egypt were laid to rest. But pillage and robbery forced their successors to take their bodies and conceal them in secret chambers hewn out of the solid cliffs in the Valley of the Kings' Tombs. Here they lay undisturbed, until, in 1881, many of them were recovered and removed to the National Museum in Cairo. In 1903, the tomb of Thutmose IV, the great grandfather-in-law of Tutankhamen was opened. In 1905 the tomb of Yuaa and Tuau, the grandfather and grandmother-in-law of Tutankhamen were opened, and in 1907 the body of Ikhnaton, Tutankhamen's father-in-law, was found in the tomb of Tiy, his mother, in Thebes, where it was carried from its original tomb in Akhetaton.

Ikhnaton's body was probably taken to Thebes by Tutankhamen and placed in Tiy's grave. At a later time when Ikhnaton became a heretic in the minds of the worshippers of Amen-Ra, the body of Tiy was removed from the tomb, desecrated by the bones of the heretic pharaoh. The entrance to Ikhnaton's tomb was now blocked and sealed with the seal of Tutankhamen, which remained intact until 1907. Ikhnaton's bones are now in the Cairo Museum. An examination of these bones proves Ikhnaton to have been a young man about thirty years of age. It was at one time thought that the bones were those of Queen Tiy, chiefly because of Tiy's funeral furniture which was found in the tomb. But Dr. Elliot Smith, the great anatomist and student of Egyptology, has clearly shown that the bones are those of a young man, and their presence in the tomb of Tiy has been explained as noted above.

The following genealogical tree going back to the time of Thutmose IV will serve perhaps to visualize the family of Tutankhamen's ancestry:



CHAPTER III

INSCRIPTIONS OF TUTANKHAMEN'S REIGN

Previous to the discovery of Tutankhamen's tomb in November 1922, this king was unknown except to a few close students of Egyptian history. And naturally so, for, with the exception of the scenes and inscriptions on the tomb of a certain Huy, viceroy of Kush, in the reign of Tutankhamen, he was quite unknown historically. Nor do these scenes and inscriptions tell us very much about him. Indeed, in spite of these, he would have remained just as unknown generally, as hitherto, had not the excavations of Lord Carnarvon and Mr. Carter brought to light the incomparable richness of the treasures of his tomb. And even these treasures have been thought by some Egyptologists not to have belonged originally to Tutankhamen, but to the ancestors of his queen. In fact, so much of the furniture makes one think of the presents sent by Babylonian kings to Amenhotep III, according to the Tell el-Amarna letters. Thus some men acquire greatness while others have greatness thrust upon them.

Huy was viceroy of Kush under Tutankhamen. When he died he was buried in a splendid tomb, which was hewn into the solid cliff of Kurnet-Murrai, on the west side of Thebes. On the walls of this tomb were three great series of scenes, depicting the official life of Huy in Nubia, and incidentally events in the life of the pharaoh. These three series are, first, The Investiture of the Viceroy of Kush; secondly, Tribute of the North; and thirdly, Tribute of the South. A good account of the scenes may be found in Baedeker, *Egypt,* pp. 288-289. These gorgeous and elaborate scenes may be seen by those who have access to the great work by Lepsius, *Denkmaeler* III, 115-118, 301-306.

The First Series of Scenes. This series depicts Tutankhamen enthroned in a kiosk. Before him are two rows of men in groups. There is an officer with his back to Tutankhamen, who receives Huy as he comes forward, accompanied by several courtiers. An inscription over the officer reads:

The overseer of the White House says: "This is the seal from the pharaoh, life, prosperity, health, who assigns to thee (the territory) from Nekhen to Napata."

Over Huy is written:

King's son of Kush....

The courtiers say:

"Thou art the Son of Amen..... He causes that the chief of all countries come to thee, bearing every good and choice thing of their countries."

The next scene shows Huy standing before an officer, who holds a small object, perhaps a box containing the seal, which is to be given to Huy. This is a scene of investiture. Immediately beside this scene appears an official to hand to Huy the seal of office. Then comes the following inscription over the official and over Huy:

[*Take*] *the seal of office, O king's-son of* [*Kush.*] *The office is assigned to the king's-son of Kush, Huy, from Nekhen to Karoy.*

Then Huy is received by his family and the following inscription occurs over him:

The coming forth, fovoured, from the court, having been appointed in the presence of the good God (i. e. the pharaoh), to be king's-son and governor of the southern countries, Huy. He accounts Khenthennofer, included under his authority, to offer it to the Lord of the Two Lands, like every subject of his majesty.

The Second Series of Scenes. In this series it appears that Huy's brother is also viceroy of Kush. Tutankhamen appears enthroned at the left under a kiosk, very elaborate and splendid. There stands Huy, and behind him comes his brother, Amenhotep, bearing gifts. They introduce four rows of Asiatics, bearing magnificent and costly gifts, gold and silver vessels, precious stones, and horses. Over Huy is the following inscription:

King's-son of Kush, governor of the south countries, fan-bearer at the right of the king, Huy,

triumphant. He says: "May thy father Amen protect thee during myriads of jubilees. May he give to thee eternity as king of the Two Lands, everlastingness as ruler of the Nine Bows. Thou art Ra, and thy emanation is his emanation. Thou art heaven, abiding like its four pillars, the earth sits beneath thee, because of thy permanence, O good ruler."

Beside Amenhotep is the inscription:

Bringing in all the tribute to the Lord of the Two Lands, the presents of Retenu, the wretched, by the king's-messenger to every country, the king's-son of Ḳush, governor of the southern countries, Amenhotep, triumphant.

Beside the vessels is the inscription:

Vessels of all the choicest of the best of their countries, in silver, gold, lapis lazuli, malachite, every splendidly precious stone.

Beside an official receiving Asiatics is the inscription:

All the chiefs of the [north] countries....They say: "How great is thy fame, O good God, how great is thy strength! There is none living in ignorance of thee." The chiefs of all countries who knew not Egypt since the time of the God, are craving peace from his majesty that it may not be. "Give to us the breath which thou givest, O Lord. Tell us thy victories; and there shall be no revolters in thy time; but every land shall be in peace."

Over the Asiatics is the inscription:

The Chiefs of Retenu, the Upper, who knew not Egypt, since the time of the God, are craving peace from his majesty. They say: "Give to us the breath which thou givest, O Lord. Tell us thy victories; and there shall be no revolters in thy time; but every land shall be in peace."

The Third Series of Scenes. Here Tutankhamen is enthroned, with Huy standing before him. There is a gorgeous array of presents—gold, silver, a chariot, shields, and furniture. Huy receives three rows of negroes and a row of Egyptians. Among the negroes is a princess in a chariot drawn by oxen. Bringing up the rear of the procession are six Nile boats.

Before Huy an inscription reads:

The arrival in peace . . . from the house of the hereditary prince, count, priest, king's-son of Kush, [having received] the favour of the Lord of the Two Lands [who ordered] gold [to be put] upon his neck and his arms. How many are the examples of thy favour, O Nebkheprure (Tutankhamen)! One mentions them once (each) by its name. They are too numerous to put down into writing.

Over the negroes is the inscription:

The Chief of Miam, good ruler. The chiefs of Wayet. The children of the chiefs of all countries. The chiefs of Kush say: "Hail to thee, O

King of Egypt, Sun of the Nine Bows! Give to us the breath which thou givest. Men live by thy love."

Over the Egyptians is the inscription:

The coming forth of the people of the king's-son, to receive him, when he received the favour of the Lord of the Two Lands; [from] the house of the king's-son of Kush, king's scribe, Amenhotep—living again. They say: "O ruler, life, prosperity, health, good, mighty in creation, for whom the sun rises; many are the things [which] his [two hands] [accomplish]."

Over the boats is the inscription:

Arrival from Kush, bearing his good tribute of all the choicest of the best of the south countries. Landing at the city of the South (Thebes) by the king's-son of Kush, Huy.

Another scene depicts Huy leaning on his staff, accompanied by the members of his family. Before him are two richly decorated Nile boats. On the boats, coming to Huy, are four rows of officials followed by sailors and women.

Over Huy is the inscription:

The coming from the temple of Amen after the pleasing ceremonies before him, to offer this land to thee; by the hereditary prince, count, sole companion, great in [his office], great [in his rank], great . . . . king's scribe . . . . Amenhotep.

Over Huy's family is the fragmentary inscription:

His son, his son; his mother, his sister....

Over the officials is the inscription:

Deputy of Kush, Mayor of Khammat, Overseer of cattle....Deputy of the fortress, Nebkheprure, Satisfier-of-the-gods, Penno. Mayor of Satisfier-of-the-gods. His brother, [prophet] of....[in] the fortress; satisfier of the gods, Mermose. Priest of...., residing in the fortress, Satisfier-of-the gods....

From all these inscriptions we learn precious little about Tutankhamen, with the exception of his personal appearance and his name. We know that one of Ikhnaton's successors fought a battle in Asia, and it may have been Tutankhamen, but even of this we are not certain. It is not even known whether or not he had any children.

Besides these inscriptions we have absolutely no records of Tutankhamen and his reign, with the exception of the occurrence of his name and other minor references. These are: A series of objects, found in 1906 and 1907 by Davies, with the name of Tutankhamen, among them being a piece of linen, bearing an inscription in ink, which refers to the sixth year of Tutankhamen's reign, the only idea that we have as to the approximate length of his reign—although it may have been longer than six years. This inscription is important and reads: "The Good God, Lord of the Two

Lands, Nebkheprure, beloved of men; linen of the sixth year."

There are scarabs of Tutankhamen in the British Museum, and a fragment of a boomerang bearing his name. There are also in the same museum a porcelain tube for eye-paint, bearing the name of the pharaoh and that of his queen, two statues of lions, one of which may have been carved for Tutankhamen, and to which Ruskin referred as being the finest embodiment of animal majesty which has survived to us from any ancient people. There are several other places in other reigns, where the name of Tutankhamen occurs, but they are of minor historical importance. They are recorded in Petrie, *A History of Egypt,* Vol. II, p. 235.

In the recent excavations several cartouches of Tutankhamen and his queen have been found, as well as a scarab, a faience ring, and wall seals, all of which bear his name.

Of course, it is quite possible, and very probable, that inscriptions may be found with the mummy of the pharaoh. For it was customary to place between the knees of the mummy a Book of the Dead, and a list of the achievements and possessions of the deceased. It is, therefore, with great interest that the world of scholarship awaits the opening of Tutankhamen's casket, for priceless historical, literary, and religious material may be found, which, from the standpoint of permanence and knowledge, will far outweigh

the colossal value of the objects already found in the tomb.

The main feature of the reign of Tutankhamen, so far as we know it at present, was the reversion to the worship of Amen. This fact we find indicated on a ring, where the double reading of his name is found, and also by his changed name, Tutankhamen. The best portrait of the king is to be seen in the work already referred to, namely, Lepsius, *Denkmaeler,* III, 296, 49. It is copied in Petrie, *op. cit.,* Fig. 47.

Thus the reader has before him all the inscriptions of the reign of Tutankhamen and he ought to be on the alert for any new material that may be found at the opening of the tomb and casket of the king.

CHAPTER IV

TUTANKHAMEN AND THE BIBLE

Interest in Egypt has always been more or less closely bound up with the Bible. In fact it has recently been stated, on several occasions, that Tutankhamen was the "Pharaoh of the Exodus." It will be interesting, therefore, if we devote this chapter to a general consideration of the relationship between Egypt and the Bible, and, in particular, to a consideration of the problem of the possible relationship between Egypt in the time of Tutankhamen and the Old Testament.

From the earliest times, Egypt and Palestine were closely related in commerce, trade, and general intercourse. As early as the Third Dynasty, Snefru sent a fleet of forty ships to Lebanon to seek cedar wood. Such a vast venture as this must have been preceeded by other points of contact, of which we may learn more in the future. Again, Sahure, of the Fifth Dynasty, came into both hostile and friendly relations with Syria and Palestine. He smote "the Asiatics of all countries," and he sent ships to Lebanon for cedar,

for we have extant a relief representing a fleet of his returning from that region. If our sources were more abundant, it would probably be found that between the Third and the Fifth Dynasties the same, or similar, relationships were kept up. This must have begun in immemorial times. Indeed, we know that in pre-historic days a Semitic people must have invaded and gradually conquered the indigenous peoples of Egypt, or at any rate amalgamated with them.

Furthermore, Uni, the famous commander-in-chief of the armies of Pepi I, of the Sixth Dynasty, tells about an expedition which he made into southern Palestine, and the same is reported of Pepi II (2566-2476 B.C.). The period of 2476-2160 B.C. is as yet very dark. But relations were most likely continued. At any rate, immediately afterwards, there is evidence of close relationships. At Gezer, scarabs of the Twelfth Dynasty (2000-1788 B.C.) were found, and Lachish and Taanach show similar influences.

It is quite clear from Babylonian sources that between 2000 and 1900 B.C. a great series of movements among the peoples of western Asia took place. During that period "the men of the land of Khatti marched against the land of Akkad," and, earlier in that period, it seems that Abraham left "Ur of the Chaldees" to make his way westward into what was later called Palestine, and then later southward into Egypt. From Egyptian sources we learn that during the reign

of Amenemhet I (2000-1970 B.C.), frequent intercourse with Syria was kept up, and that Byblos on the Phoenician coast was already a most important international port. Sesostris III (1887-1849 B.C.) made a campaign into Syria and Palestine, and Sebek-Khu, a high Egyptian official, mentions, in his memorial stone at Abydos, the fact that he accompanied the pharaoh to a region called Sekmen (Shechem?) in Retenu (Syria).

Furthermore, a stela of an Egyptian official of this period has been found at Gezer, as well as a statue. In the reign of Amenemhet III (1849-1801 B.C.) the *Tale of Sinuhe* was written. It tells how Sinuhe, an Egyptian prince, fled into Syria on the death of Amenemhet I (1970) and there met a Palestinian chief, whose daughter he married. The circumstances and conditions seem very similar to those which, we believe, prevailed in Abraham's day—and the chieftain, whose daughter Sinuhe married, would answer excellently to what we know about Abraham. So far as time is concerned, it answers excellently to what we believe to be the period of Abraham's stay in Palestine.

There is another long gap of several generations of which very little is known. But about 1670 B.C. there was a movement of Semites on foot. We find them entering Egypt and conquering that country. They are called the Hyksos. In the Bible we learn of the movement of Jacob's

sons into Egypt. The event is so close in time to that of the Hyksos, that it is very tempting to see in the Jacob movement a part of the larger Hyksos invasion and migration into Egypt. Then shortly after 1580 B.C., Ahmose I succeeded in driving the Hyksos out of Egypt. And he did more—he led an expedition into Syria, which made Syria and Palestine tributary. Palestine was now weakened, and by 1450 B.C. we learn that the Habiri were making their way towards Palestine. This word Habiri, is so much like the original of the English word, Hebrew, that scholars are tempted to identify them. Could this be the Hebrews leaving Egypt as early as 1450 B.C.? At any rate by 1375, we learn that the Samhuna had settled in Palestine. Have we here an account of the way in which Simeon (Samhuna) and Levi took Shechem (cf. Gen. 33-34)?

In the reign of Thutmose III (C. 1450) seventeen great campaigns were made into Syria and Palestine, and these countries were made parts of the Egyptian empire, and remained so until the reign of Ikhnaton 1375-1358 B.C., when they were lost again. This period would correspond to the time when the Habiri were entering Palestine. This we learn to have been the exact state of affairs, from the Tell el-Amarna letters.

The first energetic Egyptian king after the time of Ikhnaton was Seti I (1313-1292 B.C.). He recovered Palestine. Now it is from an inscription of the reign of Seti I that we learn of a place in

Palestine called Asher. Is it possible that the tribes of Israel were already in the land of Palestine before the time of Seti I, that is, before 1313 B.C.?

It is generally agreed among Old Testament students that Rameses II (1292-1225 B.C.) was the Pharaoh of the Oppression and that his son, Merneptah (1225-1215 B.C.), was the Pharaoh of the Exodus. This seems to agree most excellently with Exodus I. According to this theory, therefore, the Exodus could not have taken place before 1225 B.C. This view seems further to be substantiated by the fact that the period immediately succeeding Rameses II was a weak one in Egyptian history, and just the time when an exodus by an enslaved people could most easily be made, for there was widespread revolt against Merneptah, and peoples of Asia Minor were attacking Egypt from all quarters.

But there are difficulties about the date for the Exodus. According to the Tell el-Amarna letters, the Habiri were pressing into Palestine long before the time of Merneptah. And these Habiri are considered a larger people, a part of whom were the Israelites. Furthermore, according to the inscription of Rameses II, the same peoples, the Habiri, were still making their way gradually into Palestine. Then from an inscription of the reign of Merneptah, we learn that in the third year of his reign, namely 1222 B.C., he conquered "Israel" in Palestine. If Israel did not leave

Egypt until the reign of Merneptah, and if they spent about forty years *en route* to Palestine, how could Merneptah have defeated them *in Palestine* in the third year of his reign?

There are two further difficulties. According to I Kings 6, a period of 480 years elapsed between the fourth year of Solomon and the Exodus. Now, Solomon began to reign in 977 B.C. His fourth year was, therefore, 973. Consequently 973+480 would make the exodus take place in 1453 B.C. Secondly, if we place Abraham about 2000 B.C., making him a contemporary of Hammurabi, as is assumed by many scholars, on the basis of Gen. 14, and knowing Abraham, Isaac, and Jacob to have been all together in Palestine for 215 years (according to dead reckoning in Genesis), before the sons of Jacob went into Egypt, and allowing 430 years as the period of captivity in Egypt (according to Biblical evidence), we have 2000—215—430=1355 B.C. for the Exodus. We have three different dates for the Exodus, namely, 1453 B.C., 1355 B.C., and 1225 B.C. Nevertheless, these three dates are all Biblical. How are we to understand them?

It seems that the answer is to be found in what has been said above. As early as about 1450 B.C. we find the Habiri entering Palestine, as early as 1375 Simeon and Levi seem to be in Shechem, and before 1313 B.C. and probably as early as 1355 B.C. we know that Asher was in Canaan. Furthermore, in 1222 "Israel" was *in*

Palestine. How are we to understand the "Exodus"? Without being able to go into technical detail here (see an article by the present writer in the *Anglican Theological Review,* Vol. V, 96-107), a careful reading of the Books of Judges and Joshua will show that the "Exodus" from Egypt did not take place all at once. In other words, all the tribes did not leave Egypt at one and the same time. Simeon and Levi left as early as 1375, probably a good many years earlier; Asher left earlier than 1313 B.C. Gad, Dan, Naphtali, Zebulun, and also Issachar and Reuben probably left long before 1225 B. C. (see the Book of Judges, and the above mentioned article). *Judah and the Joseph tribes (Benjamin, Ephraim, and Manassah) formed the great "Exodus" in the time of Merneptah.* But was "Israel" in Palestine in 1222 B.C.? The answer to this question is again found in the Bible. Israel's purpose in leaving Egypt was to go to the "land flowing with milk and honey," that is, to Palestine. Modern research has shown that Mount Sinai is to be located, not at the southern end of the so-called peninsula of Sinai, but at the northern end of the Gulf of Akabah. This agrees with the intention of the Israelites to reach Palestine as soon as possible, with the improbability of their going southward in the so-called peninsula of Sinai, where Egyptian soldiers were stationed, guarding the mines on the border of the Red Sea; and, what is more important, with the Bible it-

self, for, according to Deut. 33:2 and Judges 5:4-5, Sinai was near, or a part of, the Seir range, and the Seir range is north of the Gulf of Akabah.

In other words, the Israelites were determined to reach Palestine as soon as possible, and by the shortest possible route. But they were not foolish enough to take the coast route through Philistia, for Merneptah, in his ships, could easily head them off. They took the well-beaten highway that led out of Egypt due east in the direction of Kadesh. From there it was their full intention to go northward through Rehoboth and Beersheba into Palestine. Consequently, they sent out spies to prepare the way. This we learn from Numbers 13 and 14. We also learn from the same book that *some* of the spies reported well-fortified cities in southern Palestine, and a barren country. These were considered sufficient reasons for abandoning the idea of an entrance through the south. But Caleb (Num. 13:30) believed that an entrance could be made. There were others of the Israelites, most likely, of his opinion. At any rate, according to Judges we find that Calebites and Kenizzites were found in southern Judah just after the Israelites crossed the Jordan.

Thus the "Israel" of Merneptah's victory in Palestine is explained. Some of the Israelites took Caleb's advice and advanced into Palestine. They were a part of the tribe of Judah. They remained in southern Palestine and were found

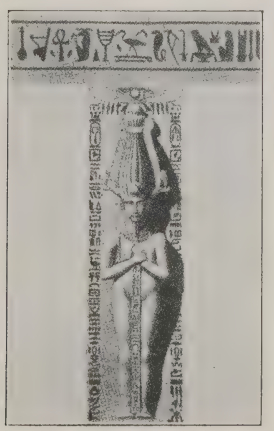
there later by the Israelites who crossed the Jordan. Now, it was these "Israelites" whom Merneptah's soldiers, conveyed by ships, met in southern Palestine and defeated in 1222 B.C.

Therefore, the "Exodus" from Egypt covered a period of over two hundred years, as such movements of peoples usually do. The tribes left Egypt whenever occasion offered itself. Finally, in the weak reign of Merneptah, those still left in Egypt departed in a body. Merneptah pursued them with chariots, but failed to catch the Israelites, and then he tried to head them off in Palestine. But the bulk of the Israelites who left in his reign were safely at Kadesh, and the "Israel" whom his soldiers pompously reported as having been annihilated where a handful of portions of the tribe of Judah, who followed Caleb into southern Palestine.

The great "Pharaoh of the Oppression" was indeed Rameses II, and the "Pharaoh of the Exodus" was his son, Merneptah. This was the exodus which is described in such detail in the Bible--and it is an excellent description.

Now Tutankhamen reigned for at least six years, about 1350 B.C. As we have seen, it was about that period that according to one Biblical date *an* exodus took place, and it was just about that time, or shortly before, that the Habiri were making their way into Palestine, and only twenty-five years before that, 1375 B.C., Shechem was founded. There is, therefore, a general sense in

which it may be said that Tutankhamen was *a* pharaoh of *an* exodus of Hebrews from Egypt. It would indeed have been easy for Hebrews or anyone else to leave Egypt during his reign and that of his father-in-law, for Egypt was prostrate, due to the military and political incapacity of her rulers. But the "Pharaoh of the Exodus" as we know him in the Old Testament, was not at all Tutankhamen, but Merneptah, the son and successor of Rameses the Great.



CHAPTER V

EGYPTOLOGY

Archaeology is a science which has grown up in the course of the last century. Archaeology used to be an avocation of amateurs. It is now a highly developed science. A modern archaeological expedition is equipped in the most efficient manner. There is not only the leader of the expedition, who is sometimes an individual with a love of archaeological exploration, but very often he is a man chosen by a learned society or a university. There is also, however, always an engineer, an architect, a draughtsman, a photographer, a chemist, a historian, and a linguist. All these must be experts. Then there are other assistants, besides an army of workmen, and a whole caravan of books, tools, and machinery to carry on the work in a scientific manner.

The object of archaeology is to reconstruct the culture and civilization of the Past. Men desire to know the culture and civilization of the past, not only for their own sake, but because they feel that it is only in the light of the past that the

future can be adequately understood. It is for these reasons that students and men of learning have devoted long years of study and research on the remains of forgotten peoples and empires.

Archaeology in its infancy is comparatively old. Nabonidus, the last king of Babylonia, was an archaeologist, and so were Herodotus, Ibn bar Tutta, Marco Polo, and many others. But as a science, archaeology became of age not more than a hundred years ago.

It was inevitable that sooner or later there would be an Egyptian archaeology. Before the dawn of Christianity, Greek scholars and travellers had been attracted by the wonders of Egypt, and it was not long before they discovered that she had a very hoary, romantic, and mighty past. These scholars and travellers made their observations and recorded them. But it was not until the days of Napoleon's French expedition to Egypt that Egyptian archaeology began to be taken seriously by modern scholars. There arose a group of enthusiasts, first linguists, such as Sylvestre de Sacy, Thomas Young, Jean-François Champollion, and Emmanuel de Rougé. Then came the explorers and excavators, such as Auguste Mariette, Richard Lepsius, Gaston Maspero, and Flinders Petrie, among others. These men have done valiant service. They opened up to the modern world a vast avenue reaching back into history for six thousand years. And every year that avenue is being extended still further

back, and at the same time is being broadened and cleared and illuminated. Thus the way had been prepared for the magnificent work of Lord Carnarvon, in which the civilized world is at present so much interested.

Exploration and excavation are the first two steps in archaeology. After ancient sites have been located and their contents uncovered, there came the task of decipherment of ancient scripts, and the building up of grammars and dictionaries in order to be able to read the records of the past. In the case of Egypt, a strange hieroglyphic script had been observed for hundreds of years before modern exploration and excavation began this work. But the bulk of written matter lay for hundreds of years covered by the sand and debris of centuries. A great deal of this was, in time, revealed by the opening of tombs and by the finding and unrolling of papyri. But then came the task of decipherment.

After many attempts and much labour, and some success on the part of others, this task was finally accomplished by the great French savant, Jean-François Champollion. In brief, his work may be thus described: Champollion came across an obelisk to king Ptolmey and his queen Cleopatra. The obelisk was covered with hieroglyphic inscriptions. Now, other scholars before the time of Champollion had demonstrated that the oval or cartouche always contains a royal name. He, therefore, examined the hieroglyphic script with a

view to finding a cartouche, and on being successful he concluded that the royal names contained in the only two which he found, were those of Ptolemy and Cleopatra. He proceeded immediately to compare the figures in cartouches with the letters in the words Ptolemy and Cleopatra, in their Greek form. The accompanying diagram will show how Champollion arrived at the value of twelve Egyptian hieroglyphic signs, and that they were mostly alphabetic. Thus was laid the foundation for the full decipherment of the Egyptian script by the aid of the Rosetta Stone. This great work of genius was accomplished in 1822, just about one hundred years ago.

The work of reading the later and cursive forms of the hieroglyphic, namely hieratic and demotic, required chiefly the application of the principles laid down by Champollion. But the work has gone on for the past century, many careful students and brilliant scholars taking part. Although the great and masterful beginning was made by a French scholar, ably anticipated in some particulars by the English linguist, Thomas Young, the best work in the difficult task in recent time has been done by German and English scholars, although French scholarship has by no means been lacking.

The next step was that of reconstruction: first, the reconstruction of grammars and lexicons. This has not been completely done yet. There are two general schools among those who specialize in

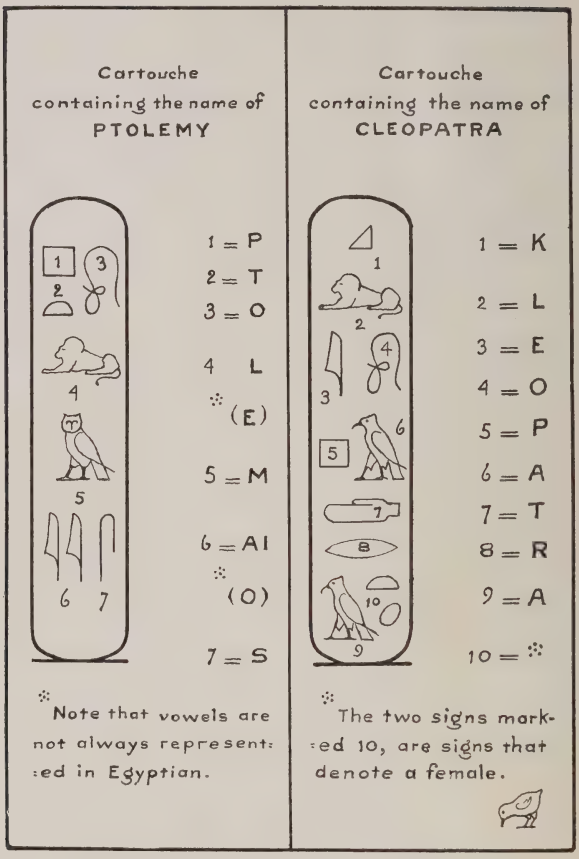


DIAGRAM OF CHAMPOLLION'S DISCOVERY

the Egyptian language, those who believe that Egyptain grammar is *suo generis,* and those who believe that the Egyptian language has a Semitic framework. The latter compose the so-called Berlin school, the former have received no definite sobriquet. There are several good grammars, the best, in my estimation, being Erman's *Aegyptische Grammatik.* Of course this book is for specialists, primarily. The best for beginners is Mercer-Roeder, *Egyptian Grammar,* published by the Yale University Press in New Haven. The lexicon or dictionary is still in process of construction. There are lists of words for special works, such as the Book of the Dead, etc., and there is Brugsch's great *Hieroglyphisch-demotisches Wörterbuch,* published in 1880 ff., in seven volumes with a supplement. But a complete dictionary has yet to appear. Many years before the Great War, German scholars began the so-called Berlin dictionary. It will probably still be four or five years before it will appear. This will be the finest Egyptian lexicon, and the best that can be done at present. But there are many linguistic problems still to be solved.

Then there is the reconstruction of the geography, history, literature, art, science, religion, in short, of the whole culture and civilization of ancient Egypt. This process has been going on, and must continue yet for many years, before it can be said that we have a fair understanding of ancient Egyptian life. We may never be able to re-

construct it to our satisfaction. There will probably always be gaps in our knowledge of Egypt's past. But every scrap of material, and every source of light, is carefully utilized by students of Egyptology to help build up the best possible picture of the ancient world as it was known to Egypt. Consequently, much time must be taken in clearing the tomb of Tutankhamen to record, tabulate, photograph, draw, examine, and scrutinize the least and minutest particle of material that is found in any inch of that valuable burial place.

After reconstruction there must come coördination. Egypt, with her culture and civilization, must be placed in her proper background. Otherwise the picture of Egypt's ancient past would be imperfect. Egypt did not stand alone in the ancient world. Whoever thinks so has a wrong perspective. She was surrounded by other great countries with their civilization. These peoples influenced her and made their impress upon her. The Sumerians, the Babylonians, the Hittites, the Minoans, the Assyrians, the Syrians, the Hebrews, and others played their part in the ancient world. In reconstructing, therefore, the culture and civilization of ancient Egypt, a great deal of attention must be paid to the problem of coördination. How did Babylonia influence Egypt; what was the relation between Naram-Sin and Menes; how did Syria influence Egypt; what was the relation between the Hyksos and the Egyptians? These

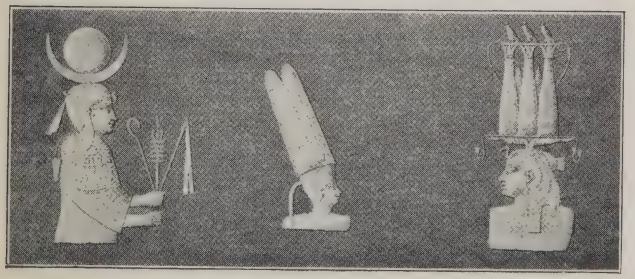
are only a few of the questions which face the student of ancient Egyptian life and civilization.

Now, why does all this interest the general modern public? The greatest impetus to the earliest interest in Egyptology was Biblical. The Hebrews had been in Egypt. Abraham had been there, and so had the sons of Jacob. It was easy to create an interest in things Egyptian by invoking the aid of Christian and Jewish interest and tradition. These have recently been appealed to in the case of Tutankhamen, when certain students of Egyptology suggested that he was the "Pharaoh of the Exodus" or the "Pharaoh of the Oppression." Such interest in Egyptology is natural and inevitable. Moreover, Egyptology has cast an immense amount of light upon Biblical difficulties. It has not only served to furnish colouring and a background for several situations, difficult to be understood, in the Bible; but it has also in many cases served to illustrate and confirm points of difficulty in Old Testament exegesis, and, in more instances than one, it has contributed to our understanding of the culture and civilization of the Hebrew people.

But why does Egyptology interest such a wide reading and thinking public? Of course, the opening of Tutankhamen's tomb was excellently staged, and information was broadcasted throughout the world by magnificently chosen press agencies. But, the interesting thing is that it met with such response, and found so many points of con-

tact. Whatever the particular answer to this question may be, it is certain that Egyptology is interesting, not because of the successful advertising of any particular event in modern archaeology, but because men of all types are interested in the life and history of their present avocations and vocations. Thus the woman of fashion is interested in the history of fashion. She is, therefore, interested in the contents of Tutankhamen's tomb. The architect cannot escape the charm of Karnak and Luxor. To the engineer, the pyramids and the wonderful monoliths will always be subjects of awe and inspiration. The mathematician and the medic will never cease to wonder at the way in which Egypt solved, or tried to solve, her mathematical and medical problems. They can see on the great mathematical and medical papyri just how the Egyptians worked their problems and wrote their prescriptions. The student of history and of law finds himself among endless sources of information which he can use in reconstructing the history of the development of his science. Even the modern business man thrills when he learns how ancient some of his methods are, or, in other words, how modern Egyptian merchants of 4000 B. C. were. The student of painting, of sculpture, of language—what realms of endless material lie before him! Those wonderful statues, those exquisite painted walls, that wonderful blending of colours, that strange and fascinating script!! And finally, for example, how

challenging to the student of ethics and religion are those magnificent religious papyri—one over one hundred feet in length—those inscription-covered walls, those poems and essays, those proverbs and maxims, those sermons and prophecies, those myths and legends! No man with any vitality of thinking can fail to react, to thrill, and to enthuse at the treasures which Egyptian archaeology has revealed and is revealing. So long as men think and have ideals and aspirations, and take a pride in themselves and in their professions, just so long will there be a vital interest in things Egyptian and in the work and results of Egyptian archaeology.



CHAPTER VI

EGYPTIAN CULTURE AND RELIGION

This chapter is to be devoted to information that may be useful to the general reader who is interested in Egyptian civilization. It is meant to be untechnical and brief.

1. LANGUAGE

The Egyptian language is one of the oldest in the world. It is closely related to no other, with the exception of its descendant, Coptic. It has, however, close affinities with many, and was greatly influenced by the Semitic languages. It has connections with Berber and the East African languages. During the thousands of years that it was in use, it naturally passed through different phases. The theory of the grafting of a Semitic on to an African language is held by some.

The most important epochs in the development of the Egyptian language are the following:

Old Egyptian. This is found in the Pyramid Texts, or religious inscriptions preserved in hieroglyphics on the walls of the pyramid-tombs.

Classical Egyptian. Found in the inscriptions and papyri of the Middle Kingdom; imitated in the official and religious inscriptions of all the following epochs. It became more and more intermingled with vernacular forms and words. These inscriptions are in hieroglyphic and hieratic.

New Egyptian. This phase of the language is only faintly traceable in the earlier epochs. It was generally used in daily intercourse and in the secular writings of the New Kingdom. It was written almost entirely in hieratic on papyrus.

Late Egyptian. This phase was developed out of the preceding epoch. The inscriptions were written in demotic, which was used in official documents down to the Roman period.

Coptic. This was spoken in Christian times, and also used in the translation of the Bible, and other sacred literature. It is a development of the vernacular of earlier times and is written with the Greek alphabet and native supplementary letters.

The Egyptian language is written in three different styles of script, which render the consonants. Vowels were not represented until Coptic times.

Hieroglyphic. This was used in temples and tombs, carved in stone and wood or painted in colours. It faced usually towards the right, but sometimes, for decorative reasons, towards the left. The knowledge of it was confined to priests and scholars. It was used from the earliest times to about 300 A. D. The origin of hieroglyphic was

ALPHABET

Sign	Name	sound	Sign	Name	sound
	eagle	a		disc	ḫ
	reed-leaf	y		club	ḥ
	arm	gh		bolt	s
	chicken	w		linen-band	ś
	leg	b		pond	š
	box	p		triangle	ḳ
	snail	f		basket	k
	owl	m		stand	g
	water	n		wall-top	t
	mouth	r		tongs	ṭ
	bend	h		hand	d
	coil	ḥ		snake	ḏ

EGYPTIAN ALPHABET

the same as that of all primitive nations, namely, pictures. But the original forms of Egyptian hieroglyphic were retained until the end of Egyptian civilization for all sculptured monuments.

Hieratic. This was written on papyrus with a dried rush stem and black or red ink. The individual signs were written in more or less abbreviated form according to the hand-writing. They were written from right to left.

Demotic. This is an abbreviated script of the Graeco-Roman period developed from the Hieratic.

The hieroglyphic script originated in pictures of visible objects. A picture was drawn and the name of the represented object, or the act indicated thereby, was pronounced. For example, a face of a man was written for *hor,* "face," or a human eye of *yart,* "eye," and for words of "seeing." Later on, these pictures were also used for words which happened to be composed of the same consonants as those which made up their own name. Thus, the face of a man was also written for *hir,* "upon" and for *hray,* the upper; likewise the human eye was used for all forms of the verb, "to make," *yir, yer, yor,* etc. In all these cases no account was taken of the vowels, so that gradually the original pictures of objects became signs for groups of consonants. Some of these groups of consonants were very short and appeared in other words and syllables. Herein lies an important step in the evolution of hieroglyphic

towards a phonetic script. Finally, some of the characters depreciated so much, that they represented only one consonant. It thereby became possible to write any desired word as well as to denote the grammatical endings of words.

The hieroglyphic script of historical times contains elements of every epoch of its development. It has, in the first place, pictures for whole words, called "word-signs," or for small groups of consonants, called "syllabic-signs." It also has alphabetic phonetic signs for individual consonants. A very practical habit of the Egyptian helps us to arrive quickly and quite accurately at the meaning of words written phonetically. They placed at the end of almost every word a picture, called a "determinative," by which they indicated the group to which the word in question belonged. Thus, after the names and designations of men, they placed the picture of a man; after substantives and verbs which are associated with the idea of running, they placed a pair of legs; etc.

The Egyptian placed more emphasis on calligraphy than on the correct writing of a word. Thus the characters belonging together were always placed in the form of a square, without any reference to the order of the characters in spelling the word. In order to get the desired square, letters were occasionally omitted.

The general structure of the Egyptian language is similar to that of Semitic languages, a phenomenon which has led many students of Egyptology

to conclude that at some early date in the development of Egyptian life, Egypt was invaded by a Semitic people who impressed their form of speech upon the native Egyptians.

LITERATURE

Ancient Egyptian literature consists, first of all, of numberless inscriptions on the walls of temples and tombs, and on innumerable stelae and statues. This consists of historical, literary, funerary, poetical, and religious material. Then numerous papyri have been found, the greater part of which relate to religious matters, although they contain much literary and historical material. These papyri were usually buried with the dead, and have thus been preserved. But, on account of the perishable material on which literature finds its expression, that which is left to us must be but a small proportion of the "books" of ancient Egypt.

The oldest and greatest of Egyptian literature may be said to be the Pyramid Texts. These have been published in a magnificent form by Sethe, a great German scholar, but they have never been fully translated. Maspero made a partial translation many years ago, but later knowledge of the Egyptian language has antiquated this rendering.

The "Coffin Texts," which have been recently published by a French scholar, Lacau, form a very important body of Egyptian literature.

These texts are mostly religious, and were inscribed on the sides and tops of coffins. They have not yet been fully translated.

The "Book of the Dead" represents a gradual growth of religious and magical literature, edited at various times. The first edition is to be seen in the Pyramid Texts. The second edition was made in Thebes, written mostly in hieroglyphic and partly in hieratic, during the Eighteenth to the Twentieth Dynasties. This is called the Theban recension. The third was made in the Saitic and Ptolemaic periods, written in hieroglyphic and hieratic, and is called the Saitic recension. The most famous copies of the Book of the Dead are the Turin Papyrus, studied by Champollion and Lepsius, the Gizeh linens, the Ani Papyrus and the Hunefer Papyrus. The Book of the Dead was considered by the Egyptians as being efficacious in delivering one safely to the future world. The Egyptian name of the Book of the Dead is *Per em hrw,* "Coming forth in the Day."

The great Historical Inscriptions, which represent all periods of Egyptian history, from the earliest to the latest, have been collected and translated by Breasted in his *Ancient Records.* These are of the utmost value in the study of Egyptian history and life.

Of the extant papyri the subjects are varied. There are tales, such as the "Taking of Joppa," the "Doomed Prince," the "Tale of Two Brothers,"

the "Adventures of Sinuhe," "Setna and the Magic Book," "Tales of the Magicians," the "Peasant and the Workman," the "Ship-wrecked Sailor"; hymns, such as the "Hymn to the Nile," "Song of the Harper," "Litany of Ra," etc., etc.; epics such as the "Epic of Pentaur"; moral precepts, such as the "Precepts of Ptah-hotep"; love songs; mathematical and medical treatises, judicial inquiries, letters, literary criticism, and much religious material. The drama, among all kinds of literature, seems to be alone unrepresented in Egyptian literature.

GENERAL CULTURE

Ordinarily the popular fancy pictures Egypt as a land of tombs, temples, pharaohs, and hieroglyphics. This picture is, to a certain extent, true. Their belief in the persistence of the human soul and personality led them to construct for themselves strong and lasting tombs; their devotion to the gods created beautiful and grand temples; they remained a monarchy to the end, because they believed that their king, or pharaoh, was the servant of the gods, by whose grace he ruled; and their deeply endowed artistic nature found its expression in a script unexcelled by any for its beauty and its power to objectify deep moral and religious thought.

But Egypt was more than that. It was a country of vast and varied political experiences. It always remained a monarchy but, throughout its

history, political life took on an interesting variation of colours. There was the period of divine government succeeded by the feudalism of the Middle Kingdom, and that by a government by aristocracy, a government by soldiers and priests, and finally a government by monarchs, who were, to a great extent, limited in the scope of their authority and power. And, during all these forms of government, the sense of public and private justice was highly developed and faithfully represented in the laws of the land. Egypt, at all periods, had her police and magistrates, her common and superior courts, and lawyers and judges whose pleasure it was to see that the will of the gods—the law of the land—was respected.

Egypt was a land of ideal family life, and of great family pride. Indeed, that pride was so intense as to sanction the marriage between brother and sister, in order to preserve the character of each family intact. Families were not large, and there was ordinarily one chief wife, but the pictures which have come down to us—literary and artistic—which represent family life show us how ideally simple and beautiful their home life was.

Nor were the Egyptians the gloomy people which a superabundance of tombs and burial-places would seem to indicate. They pictured the future in bright and brilliant colours—with laughter and dancing and joy. The same is true of their actual life in this world. They were a gay people, who took much pride in dress—both male and fe-

male attire—who loved to dance and sing, to hunt and fish, to play and exercise, and to box and enjoy the fun of others.

The learning of the Egyptians was proverbial in the ancient world. They had a god of learning, a god of literature, and a god of wisdom. They had their schools and books, their literature and their science. They took great pride in their calligraphy and in their orthography. They studied history and legends. They had their astronomy and medicine, their arithmetic and geometry, their engineering and drawing. Euclid was only the last of a long line of Egyptian scientists, and Manetho of a long line of Egyptian historians.

The Egyptians also had their arts and crafts. The contents of the tomb of Tutankhamen only confirm what we already knew about the wealth of Egypt in this respect. Their matting and weaving, their spinning and tailoring, their leatherwork and woodwork, their pottery and glass-blowing, their working of metals and precious stones, would take many large volumes to describe in any adequate way. They were also expert agriculturists. Their land needed skill in irrigation. They ploughed and sowed, they hoed and cleared the soil, they threshed and winnowed, they bred their cattle, herds, and birds, and made the desert to blossom as the rose.

From the earliest to the latest times, Egypt was a land of trade and commerce. The most ancient fleet of ships known to history was sent from

Egypt to Syria in the Pyramid age. By land and sea they excelled in trade and commerce. They also had their travelling and postal systems, and Egyptian wares and treasures found their way into most distant countries.

The Egyptians were not a war-like people, at any rate, until after the Hyksos invasion. It was the Hyksos who introduced the horse, and who taught Egypt to war. And although the great campaigns of Thutmose III, the Napoleon of Egypt, won a vast empire for Egypt, outside the limits of Egypt itself, the Egyptians never become permanently a warlike race. Egypt's foreign dominions were finally lost, because the Egyptians were a peace-loving people.

But it is in art that Egypt excelled. There are certain characteristics of Egyptian sculpture and art which have never since been excelled. Her paintings and reliefs still remain, in some respects, the wonder of the world; and the work of her sculptors from the earliest times has won the admiration of the critics of the world. Herein lies the significance of many of the beautiful objects found in the tomb of Tutankhamen.

RELIGION AND MORALS

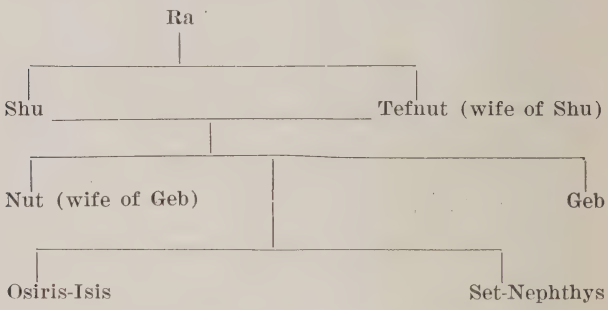
The Egyptians were a highly gifted people religiously, and still more highly gifted as a moral people. They, as well as all other peoples, had their period of beginnings in matters religious.

In the earliest times each town or group had its own god or family of gods. According as these towns confederated, so the gods of the towns confederated, forming a pantheon, the god of the predominating town being the head of the pantheon.

Before the rise of the Old Kingdom, there were two kingdoms in Egypt, the North and the South. Each had its own chief deity. That of the North was Horus, and of the South was Set. Under Menes the two kingdoms were united into one, and so we are told in religious legends that the two chief gods, Horus and Set fought and afterwards united, Horus being recognized as the head of the pantheon of the combined lands, and the first national god. Yet local gods remained just as before.

However, by the time of the Fifth Dynasty, Ra, the sungod became the national god, and his priests and adherents became very active, building temples and elaborating his worship. Egypt was enjoying peace and prosperity, and the whole world seemed to be united under one great king—the pharaoh. It accordingly began to seem anomalous that there should be so many deities. The difficulty was partly met by assigning different duties to different deities. Thus, Geb became the sky-god; Nut became the earth-goddess; and Shu became the god of the air, etc. But the priesthood felt that the gods must be organized into a family along the lines of human relationship, to avoid the appearance of disunity among them. They accord-

ingly worked out the following relationship among the chief deities:



Before the Sixth Dynasty had gotten well started, a new aspect of Egyptian religion began to appear. The Old Kingdom was a period of idealism. As men turned their eyes towards the future they thought more and more about the grave and the great beyond. Now, Osiris was the god who had died, had seen the great beyond, and had returned. Consequently, it was thought that all mankind, like Osiris, would die, would pass on to the other world, would become like Osiris, and would rise again. This idea caught the popular imagination, and henceforth Osiris became the popular god.

From now on religious literature teemed with descriptions of the future world, and artists never tired of depicting it. Still faith in Ra remained. Ra was the god through whose grace men would

escape death and live, as Osiris, with Ra in the fields of bliss.

With the rise of the Middle Kingdom the center of political and national gravity moved from the North to Thebes in the South. Now the god of the city of Thebes was Amen, and the movement of the national capital to Thebes gave to Amen great importance.

The most striking characteristic of the remarkable Middle Kingdom was the emphasis on individuality and individual responsibility. The movement was similar to that which took place in Israel many hundreds of years later. Consequently, we find the literature of the Middle Kingdom saturated with moral and ethical ideas and conceptions. In fact, the power of making moral distinctions became remarkable in this period. Some of the finest moral precepts known to any literature, in any age, are to be found in the moral tracts of the Middle Kingdom. One has only to mention the *Precepts of Ptah-hotep,* the *Eloquent Peasant,* and the *Admonitions of an Egyptian Sage,* to realize the moral splendour of this age in Egyptian civilization.

This age was one of reflection. There was skepticism and misanthropy, but it was an age of intelligent faith, and sturdy morals.

After a period of decline, when Egypt was under the heel of the Hyksos conquerors, the Empire period began. Ahmose I expelled the Hyksos, and Egypt became a great conquering empire, es-

pecially during the reign of Thutmose III. This brought added prestige to the national god, Amen, who became chief god of the whole land, although Osiris still remained popular. There arose a tendency to conceive of Amen as the only lord of the world, the "sole lord taking captive all lands every day."

The idea burned its way into the very soul of Amenophis IV, who, endowed with poetic fancy and religious zeal, began a great religious reformation. That was about 1370 B. C. For some unknown reason he objected to Amen, and desired to reëstablish the glory of Ra, in the form of the worship of the power of the sun. He accordingly personified the rays of the sun under the name Aton, and changed his own name from Amenophis or Amenhotep to Ikhnaton, the glory of Aton. He also moved his capital from Thebes to a place which he called Akhetaton, or "Horizon of Aton." Here he lived and loved and dreamed of a deity whose realm was the whole world. Meanwhile, his empire fell to pieces and men despised his god.

The immediate successors of Ikhnaton, especially his son-in-law, Tutankhamen, deserted Akhetaton and returned to Thebes, where Amen became still more powerful than before, and where Osiris became once more the center of popular religion and the object of popular veneration.

After the Empire a period of reaction set in. Men began to look backwards for the source of their ideals in religion and morals, as well as in

art and literature and culture. Amen was all-powerful. The priesthood became very rich, and temples grew in importance as the center of all life, until at the beginning of the Twenty-first Dynasty, the high priest, Herihor, became king. From now on Egypt gradually declined in power and influence until 525, when she was conquered by Persia.

The Egyptians never succeeded in establishing a monotheistic conception of God. Their contribution to the civilization of the world does not consist primarily in their religion, although they were a deeply religious people. But they developed a power of making fine and deep moral distinctions at an early period in their history, which had never been equalled by any people before the time of Jeremiah and Ezekiel in the Old Testament. Besides being a highly gifted artistic, literary, and scientific people, their depth of moral insight has few parallels in the history of humanity.

CHAPTER VII

TECHNICAL EGYPTIAN TERMS

In this chapter there are brought together, for the use of the general reader, some of the terms which are more or less used by students of Egyptology, and which will be used from time to time, in connection with current excavations in Egypt, and especially in matters relating to Tutankhamen.

Ab is an amulet representing the heart.

Amen. A god whose name is found usually with that of Ra. Of all the gods he was perhaps the one most universally worshipped, with the possible exceptions of Osiris. He was originally a god of the dead. He was especially worshipped at Thebes.

Amen-Ra. A combination of the gods Amen and Ra. The chief seat of his worship was at Thebes. He usually stands with the *user* sceptre in one hand, and the *ankh* in the other. He wears two tall plumes of feathers, from the back of which hangs a cord.

Ankh symbolizes life. It was one of the most important of the amulets.

Anubis. This is the god who presides over embalming. He is said to be the son of Osiris and Nephthys. He is depicted with a human body and the head of a jackal.

Apepi is a serpent, the impersonation of evil. He is

represented with many folds, having a knife stuck into each. There is an Egyptian book called the "Book of the Overthrowing of Apepi."

Apis. This is the sacred bull, which was worshipped by the Egyptians from the earliest times. It was supposed that, at his death, he became one with Osiris.

Apuat. He is one of the forms of Anubis, and is the "opener of the ways" into the future.

Arch. The earliest specimen is Egyptian—found in a Fourth Dynasty mastaba at Medun.

Atef. This is the name of a crown, found on kings as well as gods.

Aton is the name given to the solar disk, the worship of which was introduced by Ikhnaton. The *Aton* was known before the time of Ikhnaton. This god is represented as a solar disk, with rays, each terminating in a hand, extending from it. The hands usually hold the *ankh.*

Avenue of Sphinxes runs from the Karnak Temple to the Temple at Luxor. It is bordered by rows of huge stone sphinxes.

Ba is the soul of man, which at death flies to the gods. It was represented in the form of a bird with a human head.

Barks. The solar gods were conceived of as progressing in their barks across the heavens—the heavens being represented as an ocean.

Bennu. This is the name of a sacred bird, an emblem of the resurrection, and consecrated to Osiris. It is represented as a heron-like bird, with two long feathers flowing from the back of its head.

Bes is a god whose worship dates from remote times. He is represented as a fat dwarf, wearing a beast's skin with the tail hanging down behind. He is the god of birth.

Book of the Dead or *Pert em hrw*, "Coming forth in the Day." It is a collection of religious and magical chapters.

Canopic Jars. The four jars in which were deposited the embalmed viscera of the deceased. The cover of each jar was in the form of a head, the heads being those of the four genii, children of Horus or Osiris.

Cartouche is the name given to the elliptical enclosure with a line at the end, in which was inscribed the royal name. Each king had at least two cartouches, one containing his prenomen or divine name, the other his dynastic cognomen.

Cat. The cat was sacred to Bast, who is frequently represented with a cat's head.

Cow. The cow was sacred to Hathor, the goddess who is sometimes represented with cow's ears, or with a cow's head.

Dad is an amulet placed on the neck of the mummy for its protection. The word means "firmness."

Dynasties. Manetho, a Greek historian, adopted a division of thirty-one dynasties for Egyptian history, extending from Menes to the Macedonian conquest.

Ennead is a cycle of nine deities, of whom one was the chief.

Eye. The sacred eye, or the eye of Ra, is the sun.

Geb was the earth personified as a god. His symbol is a goose, and he is represented in human form with a goose on his head.

Gold was much used in Egypt.

Hapi is the Nile deified under the form of a human figure, partly male and partly female. He has on his head a bunch of lotus flowers.

Hathor is the name of one of Egypt's most important goddesses, a sky deity, and goddess of beauty and love. She is sometimes represented as a cow, but more often as a woman with disk and two horns on her head. She is sometimes represented suckling Horus.

Hawk was sacred to Horus and was often mummified.

Hez is the white crown of upper Egypt.

Horbehutet is the winged disk.

Horus is one of the principal gods of Egypt. He was

the son of Osiris and Isis. He is represented either as a boy or a young man, or with a hawk's head.

Hypocephalus is a disk of painted linen or bronze, found under the heads of Graeco-Roman mummies, and used as an amulet.

Hypostyle is the name given to any hall, the roof of which is supported by columns.

Ibis is the bird sacred to Thoth. Thoth is often represented with the head of an ibis.

Isis. She was the daughter of Geb and Nut, and the wife and sister of Osiris. She is always represented as a woman, with a seat or throne on her head. She sometimes wears other headdresses such as the vulture cap, the disk and horns, and the double crown. She is the true type of motherhood.

Israel Stela is a block of black syenite, ten feet in height. On it occurs the name "Israel."

Ka was the *genius* or double, supposed to repose in a man or a statue. The *ka* was thought to be an exact likeness of the deceased.

Kepher was one of the principal gods. He is represented as a man with a beetle for a head, or with a man's head surmounted by a beetle. The word signifies "becoming," and was used as a symbol of immortality.

Khu is one of the immortal parts of a man. It means the "luminous."

Lotus. The Egyptian lotus is a white flower. It was held sacred and was the symbol of the rising again of the sun. It was used much as a motive in decorations.

Maat was the goddess of truth. Her symbol is the feather. She is represented as a woman, with the feather of truth on her head.

Maat Kheru is an epithet of every deceased person. It generally means "true of voice." It may mean "justified."

Mastaba is the Arabic word for bench. The name was adopted by Marietta and applied to a tomb having the appearance of a truncated pyramid.

Mati the boat of the evening sun.

Menat is a sign of divine protection—an amulet.

Mentu was the Egyptian war god. He is represented as a hawk-headed man, wearing a solar disk and two plumes.

Mnevis is the name of the sacred black bull, worshipped at Heliopolis.

Mummy is a bitumen-preserved body. Mummifying was practiced from the earliest times in Egypt.

Music. Egyptian music is not known to have had any system of notation. The Egyptians were very musical. They had instruments of percussion, wind instruments, and stringed instruments.

Mut was a mother goddess of Egypt. She was the wife of Amen-Ra. She is represented as a woman wearing the vulture cap and the double crown. Sometimes she is figured with a lion's head.

Mut is also an amulet, usually of gold, and symbolizes the protection of Isis, the mother goddess.

Nefer is an amulet signifying "good luck." It is thought to represent a musical instrument.

Neit was a goddess represented as a woman, wearing the crown of Lower Egypt. She often carries a bow and arrows, and is considered a war goddess.

Nephthys was the sister of Isis and wife of Set. She is a goddess who represents the sunset. She is represented as a woman, with the hieroglyphics for lady and house on her head.

Nu is the celestial ocean, the father of the gods.

Nut is the female principle of *Nu*. She is represented as arching her body over the earth, which she touches with her toes and fingers. She is also depicted in form of a cow.

Obelisk is a long square tapering shaft. pyramidion at the top. The largest known obelisk is that of Hatshepsut at Karnak, being 108 feet high.

Osiris was the son of Geb and Nut, the husband and brother of Isis. He was the god of the dead. He is usually represented in mummified form, wearing the double

crown of the North and the South, and with crook and flail. He is symbolized by a post.

Papyri rolls consist of several pieces of papyrus, from six to seventeen inches wide, joined together to form a long sheet, which, being written on, was rolled up usually from left to right, the longest known is the Harris Papyrus in the British Museum. It measures 135 feet long.

Pharaoh is the title of the Egyptian king. It is an Egyptian word, *Per aa*, "the great house."

Ptah was one of the oldest of the gods. He is represented with a mummified body, a close-fitting cap, and a tassel hanging out of his neck. He holds the sceptre in his hands, which terminates in the symbols for power, life, and stability. His name signifies "architect," and so he is the creator god.

Pylon is the colossal gateway forming the façade of a temple.

Pyramids were the burial places of the kings of the Old Kingdom.

Ra. This was the creator god. He is usually depicted as a hawk-headed man, crowned with the sun's disk and uraeus, and grasping the *user* sceptre in his hand.

Ren. This word means "name," and was considered by the Egyptians as the most important part of a human being. A man's name could exist independently of him.

Rosetta Stone. This is a slab of black basalt, bearing a trilingual inscription, which played such an important part in the decipherment of the hieroglyphics. It was found near the Rosetta mouth of the Nile in 1798. It is now in the British Museum.

Sam is an amulet signifying union.

Scarab is an amulet made in the form of the beetle, known as *Scarabeus sacer*. It is the symbol of the god Khepera. It signifies immortality.

Sceptre. The best known sceptre was the *user*, held by kings and gods alike.

Sebek was a god represented either as a crocodile, or

as a man with the head of a crocodile. He was considered an evil deity.

Sekhtet is the boat of the sun in the morning.

Serapeum is the Apis mausoleum at Sakkara. The Serapeum at Alexandria was a temple of Serapis founded by Ptolemy Soter.

Serapis was a deity compounded out of Apis and Osiris. He was introduced into Egypt by the Ptolemies.

Serdab is the hidden chamber in a tomb. It is where the *ka* statues were to be found.

Serpents. The cult of serpents played a large rôle in Egyptian religion.

Set was the son of Nut and Geb. The Greeks identified him with Typhon. Originally he was a god of evil. He is represented with a human body, and the head of an animal which has not yet been identified.

Shaduf is a device for lifting water from the Nile.

Shai was the god of destiny.

Shen an amulet thought to represent the sun's orbit.

Shu was the son of Ra and Hathor. He personifies the atmosphere. He is represented as a man with his symbol the feather on his head.

Sistrum is a musical instrument, formed by a loop, crossed by three or four metal bars.

Sokaris was a god of night. He is represented as a mummy with a hawk's head.

Sothis is the Greek form of the Egyptian word for Sirius the dog-star.

Sphinx. This monument stands on the Gezeh platform. The Egyptian name is *hu* and the Sphinx represented "Horus on the horizon"—*Hru-em-khut.*

Stela. Egyptian stelae bear important historical and religious inscriptions.

Sun was personified under the name *Ra.*

Tefnut was twin sister of Shu and daughter of Ra and Hathor. She represented the dew, and is depicted with a lion's head, with the disk and uraeus above.

Tell el-Amarna. This is the modern name of the city

of Ikhnaton. The Tell el-Amarna tablets were discovered here in 1887.

Tesher is the red crown of Lower Egypt.

Thet is the girdle buckle of Isis. It was red, and signified the blood of Isis.

Thoth. One of the principal gods of Egypt. He was the god of learning. He is sometimes represented as an ibis, but usually as a man with the head of an ibis, surmounted by the crescent and disk.

Triad is a cycle of three gods.

Tum also called *Atum.* He represents the night sun. He is depicted as a man wearing the double crown of Egypt. He is a creator god.

Uast is the name of Thebes.

Uaz is an amulet representing a lotus column. It is symbolical of eternal youth.

Un-nefer one of the names of Osiris—god and judge of the dead.

Uraeus is a snake, seen always on the head-dress of the pharaohs. It was the symbol of royalty.

Urs is an amulet representing the pillow or head-rest.

Usekh is the collar of gold which was placed on the neck of the mummy to give him power to free himself from his bandages.

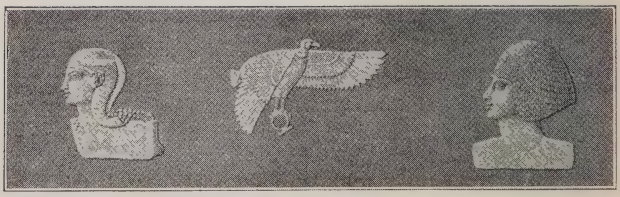
User is a sceptre with greyhound head, found almost always in the hands of the gods. It is the symbol of power.

Ushabtiu are small figures in the form of a mummy, deposited with the dead. Their business was to act as servants of the deceased in the underworld.

Uzat was the symbolic eye, and was fastened to the arm, and protected the wearer from the evil eye.

Wigs Artificial head-dress for both men and women were always in use.

Zodiacs such as were found in Egypt are of late date, having been borrowed from the Greeks. The most famous is that at Dendera.



CHAPTER VIII

CHRONOLOGY AND BIBLIOGRAPHY

For the benefit of those who desire to follow rather more closely the course of Egyptian history and civilization there is given here a brief chronological outline of Egyptian history as it is known today. There are also those who may desire to read further along the line of the various phases of Egyptology. For their benefit there is appended here a list of useful books in the form of a selected bibliography.

CHRONOLOGY

4500-3400 B.C.	Historical-predynastic period.
3400 "	Union of Upper and Lower Egypt under Menes.
3400-2980 "	First and Second Dynasties. Capital at Thinis.

OLD KINGDOM 2980-2160

2980-2900 B.C.	Third Dynasty. Capital at Memphis. The terraced pyramid of Sakkara built by Zoser. Time of the philosopher Imhotep.
2900-2750 "	Fourth Dynasty. Capital at Memphis.

		Great pyramid of Gizeh built by Khufu. Establishment of Solar Theology by priests of Heliopolis. Period of great prosperity.
2750-2625	"	Fifth Dynasty. Capital at Memphis. Earliest Pyramid Texts from reign of Unis, 2655-2625.
2625-2475	"	Sixth Dynasty. Capital at Memphis. Beginning of feudalism, and of the decline of the Old Kingdom.
2475-2445	"	Seventh and Eighth Dynasties. Collapse of Memphis.
2445-2160	"	Ninth and Tenth Dynasties. Capital at Heracleopolis. Rise of Thebes.

MIDDLE KINGDOM 2160-1788 B. C.

2160-2000	B.C.	Eleventh Dynasty. Capital at Thebes.
2000-1788	"	Twelfth Dynasty. Capital at Thebes. Feudalism at its height. Period of great prosperity. Social and Moral literature, such as, Ptah-Hotep, The Misanthrope, Complaint of the Peasant. Decline of Feudalism, 1849-1801; and fall of Middle Kingdom, 1792-1788.
1788-1580	"	Thirteenth to Seventeenth Dynasties. A period of great confusion of which little is known. Thebes is still the capital.

EMPIRE 1580-1150 B. C.

1580-1350	B.C.	Eighteenth Dynasty. Capital at Thebes. Hyksos driven from Egypt. Military state organized. Thutmose III, 1479-1447, led seventeen campaigns in Asia. Egypt becomes a great empire. Theban Book of the Dead. Height of splendour

		in reign of Amenhotep III, 1411-1375, and beginning of period of the Tel el-Amarna letters. Ikhnaton's reform in religion, 1375-1368. Thebes exchanged for Akhetaton. After the reign of Ikhnaton, the first period of the Empire came to an end, with the fall of the Eighteenth Dynasty.
1350-1205	"	Nineteenth Dynasty. Thebes restored, with the restoration of the worship of Amen-Ra. Great Hall of Karnak built. Reign of Merneptah, 1225-1215, the probable "Pharaoh of the Exodus."
1205-1200	"	Complete anarchy
1200-1090	"	Twentieth Dynasty. Thebes is the capital. Power of the priesthood increases. The high-priest Herihor seized the throne at Thebes at the end of this period.

TANITE-AMONITE PERIOD, 1090-945 B. C.

1090-945	B.C.	Twenty-first Dynasty. Period of priestly power. Capital at Tanis.

LIBYAN PERIOD, 945-712 B. C.

945-745	B.C.	Twenty-second Dynasty. Capital at Bubastis.
745-718	"	Twenty-third Dynasty. Capital at Bubastis.

NUBIAN PERIOD, 722-660 B. C.

718-712	"	Twenty-fourth Dynasty. Capital at Sais.
712-663	B.C.	Twenty-fifth Dynasty, Capital at Napata. Assyrian supremacy, 670-660.
663-525	"	Twenty-sixth Dynasty. Capital at Sais.

RESTORATION PERIOD, 660-525 B. C.

660-525	B.C.	Continuation of the Twenty-sixth Dynasty. Renaissance in religion, literature, art, and government. Imitation of the past. Egypt conquered by the Persians under Cambyses, 525.
525-332	"	The Persians ruled Egypt from 525-332, when Alexander conquered Egypt and founded Alexandria. Egypt then remained a part of the Greek empire till 30 B.C., when it was incorporated into the Roman empire.

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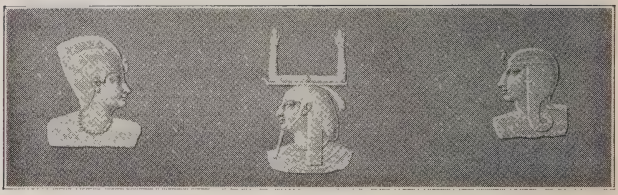

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